VOLUME 34—No. 11 NOVEMBER, 1928

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

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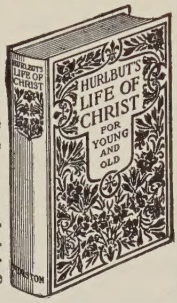

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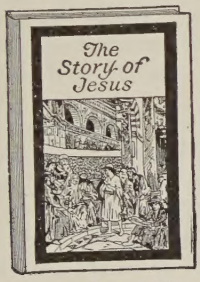

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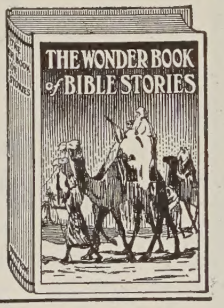

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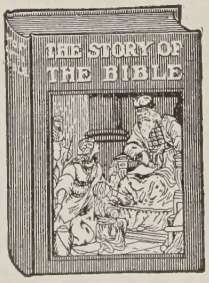

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EDITORIAL

The Astronomy of the Bible

IN A number of his writings Dr. Harry E. Fosdick has tried to fix upon the Bible the old Ptolemaic astronomy. This he does in his last book, *Adventurous Religion* (pp.120-123). In an article in *The Christian Century* for March 23, 1923, he goes a little more into detail, citing the Biblical passages which he thinks teach the antiquated cosmology. This last article has been reprinted, by Dr. Fosdick's permission, in William A. Goldsmith's brochure, *Evolution and Christianity,* which is published by that notorious infidel firm, Haldeman-Julius Company, Girard, Kans.

This same book also includes articles, by permission of the respective writers, by Osborn and Cadman. Thus it seems that Modernists sometimes find themselves in queer company. Evolution, like politics, makes "strange bedfellows."

Our purpose in this article is to examine Dr. Fosdick's criticisms on the astronomy of the Bible. In the reprinted article above referred to he says: "Indeed, as everybody knows who has seriously studied the Bible, that book represents in its cosmology and cosmogony the view of the physical universe which obtained in the ancient Semitic world." That is, the old Ptolemaic view, which made the earth the center, with the sun, moon and stars revolving around it.

You will note, in the above-quoted sentence, the wonted Fosdickian habit of exaggeration: "As everybody knows who has seriously studied the Bible." That means the many Biblical and scientific scholars who believe that the Bible and science are compatible have never "seriously studied the Bible." What is to be thought of such a sweeping statement? Did the great Hebraist and exegete, Dr. C. F. Keil, never "seriously study the Bible"? Must the same be said of George Frederick Wright, Sir William Ramsay, Dean Wace, Sayce, Kyle, W. Bell Dawson, Giorgio Bartoli, and many others? Evidently Dr. Fosdick is not acquainted with Lucas A. Reed's *Astronomy and the Bible,* a book of 266 pages vindicating the teaching of the Bible regarding the universe and showing its harmony with present-day astronomical science as far as any actual results have been obtained. It is Dr. Fosdick's constant habit of using hyperbole that saps one's confidence in his accuracy and conclusions.

Now, speaking in a general way, we give it as our sincere opinion that no one can prove clearly from the Bible a technically scientific astronomy. For His own reasons our heavenly Father thought it best to let us discover that for ourselves by close and careful investigation. Wherever the Bible makes a definite statement that touches on the natural realm, we believe it tells the absolute truth; but there are many technical things in science that God has not seen fit to reveal to us in His Holy Word. Let us see. The Bible teaches plainly that in the beginning God created the primordial material of the universe, whatever was its form and character. This would mean the whole mineral or inorganic kingdom. But the Bible does not inform us about the chemical constituents and nature of matter. Similarly God created life or living organisms; but He does not tell us in the Bible about technical biology; He does not even mention the cell, which is known to be the unit of life. Further, the Bible informs us very specifically that God created man as to his essential or higher nature in the divine image, and fashioned a body as a suitable habitat for the soul; but the Bible does not give much technical information on psychology or physiology. No elaborate scheme of botany or zoology is found in the Bible.

So it is with astronomy. The Bible tells us in general terms about the creation, but it does not give us a specific theory of the astronomy of the universe. What it does say is true, but there is much that it does not say. This makes us doubtful whether either the Ptolemaic or the Copernican astronomy can be definitely

determined from the general and sometimes figurative expressions of the Bible.

However, there are some statements that seem to be pretty clear indicia of the Copernican theory. In the first verse of the Bible "heavens" is named before "earth," and is used in the plural number. This seems to teach that the physical heavens are greater than the earth. Why should the inspired writer have mentioned them first, if the Holy Spirit meant to teach that the physical universe is geocentric? Just think it over, and see whether this order is not significant.

Dr. Lucas Reed, in his notable work above referred to, devotes a chapter to the subject of "The Center of the Universe." He advances a strong argument. He quotes Job 26:14, of which this seems to be the best translation (American Revised Version): "Lo! these are but the outskirts of His ways; and how small a whisper do we hear of Him!" The word for "outskirts" is translated by Dr. H. W. Warren "outlying borders." Here Job was speaking of the earth and the visible heavens. And yet he says that all these glorious phenomena are but the "outlying borders" of His ways. What can this mean but that the part of the universe which man can see is but a small part of it? Of course, the language is that of Job, and not that of God; yet even in that case it would show that Job did not have the old geocentric conception of the physical universe.

There is another remarkable verse in this chapter which seems to indicate that Job was wise above his age. It is verse 7: "He stretches out the north over empty space, and hangeth the earth upon nothing." And in the margin of the American Revision we read that the preposition "upon" may be translated "over." So it would read, "He hangeth the earth over nothing." Whatever that may mean, it certainly agrees better with the Copernican-Galileo view than with the old Ptolemaic view.

In Job 38 Jehovah Himself takes up the argument. Here we would expect the portrayal to express the knowledge of the Creator Himself. Let us read verses 31-33: "Canst thou bind the cluster of the Pleiades, or loose the bands of Orion? Canst thou lead forth the Mazzaroth (signs of the Zodiac) in their season? Knowest thou the ordinances of the heavens? Canst thou establish the dominion thereof in the earth?"

These verses are most remarkable. The last verse indicates clearly that the heavens hold "dominion in the earth." Surely that agrees with the Copernican view. With the older astronomical view it has no agreement.

Attention is called to a peculiar expression in verse 6 of Chapter 38. In speaking of the earth and its formation, Jehovah says: "Whereupon were the foundations thereof fastened?" Then in the margin we read that the Hebrew for "foundations" is "sockets" and for "fastened" it is "made to sink." How can that be made to correspond with a flat and stationary earth? We speak today of the earth revolving on its axis. This verse certainly seems to intimate something like the revolution of the earth. What use would a flat earth have for sockets? In the case of a revolving planet the figure of speech would be entirely appropriate.

The old Greek, Persian and other philosophers thought they could number the stars. Some of them counted up to a thousand. But now we know that no man can number them. That is just what the Bible taught in the days of Abraham: "Look now toward the heaven, and number the stars if thou be able to number them: so shall thy seed be" (Gen. 15:5); also and still plainer: "I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore" (Gen. 22:17). The comparison of the stars and the sand shows that the former were considered innumerable. The same truth is taught in Deut. 1:10, 10:22.

Dr. Fosdick declares with his wonted dogmatism that, according to the Biblical representations, "the earth was flat" (see the book above referred to, pp. 121,125).

This positive assertion proves that he is not read up on the literature of the question at issue. Dr. Reed, who has specialized along this line, gives us a fine exegesis of Isa. 40:22: "It is He that sitteth upon the *circle* of the earth." He says that an idiomatic translation of the Latin Vulgate would be, "It is He that sitteth upon the *sphere* of the earth." Then he tells us that Gesenius translates the word "upon" by "above." Thus it would read: "He sitteth above the sphere of the Earth."

There are other passages of Scripture that seem, on the surface, to indicate another view, and they are the ones that Fosdick alludes to, while he entirely ignores those that have been cited above; but for the most part they are either colloquial and poetical representations, just as we say today in our calendars and even in our astronomies, "The sun rises," and "The sun sets." We also speak of the "foundations of the earth," meaning the rocky strata on which the soils and sands are resting.—*L. S. K.*

Three Score and Ten

DOES the Bible set the limit of human life at seventy years?

There is, I know, a very general impression that it does; and the impression is centuries old. Yet I venture the question whether it be warranted.

The view that seventy years is the "allotted span" of man's earthly life rests upon a single text of Scripture, Psalms 90:10. And this fact alone justifies an inquiry as to whether that text has been correctly understood; for it appears to be the general rule that every doctrine of Scripture has the support of at least two texts, according to the principle, "out of the mouth of two or three witnesses shall every word be established."

Moreover, when we consider the matter in the light of common experience, we must needs recognize that the term of *seventy* years no more represents or expresses the ordinary duration of human life than *fifty* years, or *sixty*, or *seventy-five*. In fact, there is no "allotted span." More than half the human race die before they attain maturity; and on the other hand, of the comparatively few that reach the age of seventy years, the great majority do not stop there. It is simply *not a fact* that seventy years is the limit, or the approximate limit, or the average duration, of human life. For there is no observable tendency in human beings to live until they reach threescore and ten, and then to depart.

What the Bible Says

But does not the Bible say, "*The days of our years are threescore and ten?*" It does. And does not that statement mean that seventy years constitute the measure of ordinary human life? Let us see.

And first let us see who the speaker is, and what he is talking about. The verse is found in Psalms 90, which is entitled "*A Prayer of Moses the Man of God.*" By giving attention to the words of this prayer it will be seen that it was uttered during that period of Moses' life which was passed in exile in the land of Midian, whither he had fled from the wrath of Pharaoh after he had killed an Egyptian (Ex. 2:11-15).

Moses, being at that time homeless, comforts himself with the thought that Jehovah had been the dwelling place of His people in all their generations (verse 1). The dull monotony of the desert life had made his exile seem endless; but he recalls that, in God's sight, a thousand years are but as yesterday (ver. 4). Then he expresses bitter remorse for the sin that had brought this punishment upon him, saying:

"*For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For our days are passed away in Thy wrath; we spend our years as a tale that is told*" (*verses 7-9*).

Further on he refers again to the power of God's anger (ver. 11); and then calls on the Lord, saying: "Return, O Lord, how long? and let it repent Thee concerning Thy servants" (an evident reference to the distressful state of the Israelites in their Egyptian bondage, ver. 13). Then comes this prayer, the terms of which should be noted:

"O *satisfy us early with Thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil*" (*verses 14, 15*).

Verse 10

And now in the light of this context let us examine verse 10. It reads thus:

"*The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.*"

Moses is evidently speaking here of the age of some living person—not of the total length of his life: "The days of our years are threescore years and ten." A similar expression is found in the colloquy between Pharaoh and Jacob. The former asks: "How many are *the days of the years of thy life?*" (marg.). "And Jacob said unto Pharoah, *The days of the years of my pilgrimage* are an hundred and thirty years" (Gen. 47:8, 9). Neither in the one case nor in the other is it a matter of fixing the duration of human life.

Let us now recall that Moses' life was divided into three distinct periods of just forty years each. He was "*full forty years old*" when he fled into the land of Midian (Acts 7:23); and "when *forty years* were expired (id. 30), God appeared to him in the burning bush and sent him back to Egypt, so that, as recorded in Exodus 7:7, he was just "*fourscore years old*" when he and Aaron stood before Pharaoh; and he was "*an hundred and twenty years old when he died*" (Deut. 34:7).

Hence we gather that the Prayer of Moses (Psalm 90) was spoken at some time between

his fortieth year and his eightieth, and it is in perfect agreement with the facts to take verse 10 as a lamentation by Moses because he had reached the age of seventy, thirty years having been consumed in the dreary monotony of his exile and having been spent "as a tale that is told." And when he looks in the other direction and thinks of the future, what prospect lies before him? It seems to have been revealed to him that his exile would come to an end after another ten years. But he found no comfort in that direction, for he says: "If by reason of strength they be fourscore years, yet is their strength labor and sorrow."

Nevertheless he turns to God in prayer, his petition being that God would make him glad *according to the days wherein he had been afflicted, and the years wherein he had seen evil* (v. 15); which petition appears very significant when viewed in the light of subsequent history, whereby we learn that the period in which he was honored and made glad by the presence of God, Who spake with him face to face, was *precisely equal to the period of his exile (forty years).*

Therefore this Psalm, as I understand it, has no reference to the span of human life. Moses is not speaking of humanity in general, or of the duration of man's life in the abstract, but of his own sin and of the long continuance of the punishment it had brought upon him. The use of the plural of the personal pronoun—"we" and "our," instead of "I" and "my"—is nothing to the contrary, that being in accordance with Hebrew usage, especially in writings of this sort.

The above explanation of the passage may not be correct; but it is at least worthy of consideration. It makes sense; it is in agreement with the context and with the history of God's dealings with Moses; and it accords with the facts of human experience.—*P. M.*

Thanksgiving

Psalm 116:12.

WELL, let us stop a minute and think. What are His benefits? We are ready enough to find fault with God if any blight comes, but slow to bow our heads for His benefits.

What can we say concerning this world into which we have been ushered? All things exist for us—the heavens clothed in glory; the earth decked with radiant beauty; the sun sheds its rays upon us and the stars twinkle for us; the brooks ripple with sweet melody and the birds sing their heavenly carols for our ears; the fragrance of the flowers is for us; the mountain peaks lift their heads high toward heaven, and the fields yield their increase in our behalf! If the sweet singer of Israel, whose message we have quoted, could lift his voice in praise for the benefits betowed upon him, how about the saints of today with the wealth of the whole Word of God in their hands, and in the indwelling Holy Spirit in their hearts, giving assurance of their eternal life as Children of God?

Paul says, "Giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ" (Eph. 5:20). What things? *All* things. For the night's rest? Yes. For daily food? Yes. For beloved friends? Yes. For the home? Yes. For the trials of life? Yes. For deep sorrows? Yes. For *all* things? Yes, for do not *all* things work together for good to God's children? Surely they do. (Romans 8:28.)

Have you ever noticed the joyful contagion of a contented saint whose buoyant spirit and merry soul "doeth good like a medicine"? Can he thank God for *all* things? Why, certainly. Are not his sins all forgiven, blotted out from God's book of remembrance? Has he not life, eternal life, wonderful life? Does he not walk in the light and have fellowship with the Lord Jesus Christ and all of the redeemed? Does he not have the assurance of the supply of every need, a deed in fee simple to a mansion in heaven, the unfailing promise of His coming again for His own, and the assurance of a glorified body like unto His own?

Pity the person who, consciously knowing all these things, is not rendering continual thanksgiving to God, the "Giver of every good gift," in the Triune Name of our Lord, the Ruler; Jesus, the Saviour; Christ, the Anointed One! The *Lord Jesus Christ*—Wonderful Name for a Wonderful One! The God-Man, whose hand holds the Scepter! He is ours and we are His! Through Him we inherit *all* things.

Thanks be to God always. Let the old world have its say and its day. All days are ours. The melody of eternal joy floods our souls. Nothing can rob us of eternal bliss. God, through Christ, has filled the cup to overflowing in our behalf. Let us pour out our grateful thanks, always, to God our Father through our Lord Jesus Christ.—*T. C. H.*

Thanksgiving Day: Its History and Meaning

THE first instance of public thanksgiving to God occurred after the ingathering of the first harvest of the Pilgrim Colonists in New England, under the direction of Governor Bradford. For many years after this, arrangements were made that the infant colony "might after a more special manner rejoice together." This feast did not become national until the Revolutionary War. But even than it was only occasionally observed, except in New England.

The Civil War brought the people to a new sense of national oneness, and since 1863 the President of the United States has annually issued a Thanksgiving Proclamation. In this year of our Lord this proclamation will go out to the islands of the sea and be spread abroad in the great oceans. In Cuba, Hawaii and the Philippines many hearts will give thanks to God that the United States Government is theirs, and that he has blessed it above all nations of our day.

Americans have no ground or disposition for boasting, but they are compelled in the language of the Psalmist to say, "He hath not dealt so with any nation." A brief review of God's blessing upon this nation in its physical, intellectual and spiritual life will reveal His marvelous favor upon the nation.

The physical blessings are manifest in the geographical location, the wide range of climate, the marvelous agricultural and mineral wealth. Our vast territory and climate ranges from Alaska to Cuba, from the Arctic to the tropical regions. While the range is thus extended, yet there is no waste. Alaska is ours, but is very limited, and therefore its ice bands are not burdensome or embarrassing. It is a treasure house of rare minerals, gold, silver, precious stones and platinum. Cuba and Florida give us the tropical fruits, but do not carry us into the melting, burning heat of the full tropics. The variety of climate and surface opens the way for all kinds of vegetable products, and that in such quantities as are found in no other nation. Then mineral wealth in coal, iron, lead and other metals appears in rich stores and varied forms. The animal life, also, of this nation, both in its domestic and wild nature, in its range and usefulness, excels that of any other country. If one will take time to go into details in this matter, he will be surprised, and ought to be filled with gratitude for the favor of God in these abundant supplies for man's physical necessities and service and comfort.

The intellectual blessings of this nation are likewise marked for their fulness and widespread opportunities. The time was when American youth found it necessary to go to Europe for a full and liberal education. But today the current is changed, and youths are coming to this country. Institutions for advanced learning are found from east to west, from north to south, in every city and in many boroughs and townships.

In Europe, the advantages of education are open chiefly to those in favored circumstances of life. In America there is not only opportunity for all, but all are compelled to improve that opportunity to a certain degree. All children up to a certain age are required to attend school. The colleges are numerous, and many of them are very large and they are nearly all filled. There are no more intelligent people in all lines of thought and learning than the people of the United States. In both invention and execution and construction, the people of America are unsurpassed. In science, mechanics, art and philosophy the special and average standing of America is at the very front.

In spiritual and moral blessings, God has been most merciful to this nation. It is neither atheistic nor pagan, but definitely Christian, despite all the attacks upon its faith and all the efforts at pollution. This nation was settled by Christians. Whether we note the settlements of New England, of New York, New Jersey, Pennsylvania, Maryland, Delaware, Virginia, or the Carolinas, we find them made up of the Puritans, Presbyterians, Lutherans, Episcopalians, Methodists, etc., Protestant Christians of varied type. Moreover, the fundamental documents of the nation are thoroughly Christian in their basic principles. The Declaration of Independence announces that all men are equal. Where did the American fathers find this principle and fact? Neither nature, nor mere human philosophy teaches this. In all the writings known to man, the only source of the teachings of this equality is the lips of Jesus Christ, where He said: "Call no man Father on earth; ye have one Father in heaven"; "Call no man Lord or Master; ye have one Lord and Master, Jesus Christ"; "Call no man Rabbi"; "Ye are all brethren." The United States, then, by its history and its basic principles, is fundamen-

tally Christian. Because it is Christian, it is a Bible nation, and the time was when the Bible was found and read in every school and used in every public institution. The enemies of the Bible are the enemies of the nation.

Because this is a Christian and Bible nation, it is a Sabbath-keeping nation. Everywhere in its laws and practices the Sabbath was originally respected and defended, and the Sabbath is in America honored as a divine institution. There is still a strong, active force defending the Sabbath from its desecrators. As a Christian and Bible and Sabbath-honoring nation, it is a nation of the moral law revealed directly from God on Sinai. Resting on such a basis, it is a temperance nation. From early in its history, the question of temperance came to the front. Later still there was intense effort to defend the nation from this evil. At last, after a century of education, prohibition was incorporated in the Constitution by a vote of forty-six states out of forty-eight, and laws enacted by which to enforce it.

At present, every one of these Christian principles is being attacked, and this nation, in connection with its Thanksgiving service of 1928, would do well to make special effort for the defense of those principles and the maintenance of the Christian and moral foundations.—*D. S. K.*

Genesis and Modern Scientific Opinion

THE explanation which the Bible gives in its first chapter of the origin of the universe and of man remains to the present day the only explanation that in any measure satisfies the reason or is in accord with the known facts of nature. Other explanations which have come down to us from ancient times are so grotesque and monstrosly absurd that they serve only to make evident how colossal the folly and ignorance of the wisest men of the most advanced nations of antiquity. This itself tends strongly to prove that the biblical account of the creation of heaven and earth, and of all that are in them, by the will and power of an almighty Creator is divinely true.

The latest and most ambitious attempt of human philosophy to explain how all things came to be what they are—I refer to the popular theory known in its various forms by the general designation of "evolution,"—so far from being in accord with the known facts of nature, is in reality directly opposed to the most consistent, the most universal and longest continued of human observations; there never having been an observed instance of one thing's evolving into something different.

But apart from the entire lack of evidential support for the evolutionary hypothesis; and the highly speculative character thereof, the fact is that it does not even *attempt* to account for the *origin* of things, but only to explain how they developed into their present and various complex organisms from the simple forms in which they are supposed to have existed originally. For the theory postulates two indispensable factors of evolutionary progress, namely, (1) heredity, and (2) environment. Without the contribution of each of these factors there could not be the smallest advance in the line of evolutionary progress. Hence, before the potent and universal "law" of evolution could even *begin* to operate, there must needs be already in existence things having *heredity*, that is an ancestry; and likewise there must needs be an *environment*, that is a going state of things capable of exerting an influence upon all entities therein. Thus evolution, when pushed to a logical conclusion, is self-destructive.

Evolution attempts to explain the oak with all its complexity of correlated parts; but it has no explanation of the acorn, wherein the oak potentially lay, nor of the powers of the soil, the air, and the sunshine, which contributed to the transformation of the living germ that was in the tiny acorn into the gigantic oak.

Evdiently then, evolution *does not even attempt to explain that which really requires explanation;* that wherein the great mystery lies. It leaves the question of the origin of things precisely as it was; since it does not pretend to tell us whence came "heredity" and "environment," and the primeval things upon which those indispensable factors of evolution first began to operate.

Hence, as the case now stands, the Bible explanation of the origin of the universe has no competitor. And yet evolution is commonly put forward by its advocates as the account which "science" gives of the origin of the universe, and as being a contradiction of the biblical account thereof; notwithstanding the potent fact that, as pointed out above, evolution *does not even pretend to explain the*

origin of things in nature, but on the contrary must assume the existence of both *things* and *forces* ere it can begin to function.

Indeed, the more reckless and less scrupulous of the evolutionists have not hesitated to assert, and in the most positive terms, that their doctrine has completely overthrown the biblical account of creation given in Genesis I. As Haeckel impudently declared, "Charles Darwin has, with a single stroke, annihilated the dogma of creation." But this confident assertion of the unbelieving naturalist is far indeed from the truth of the matter. On the contrary, because of the complete failure of the "scientific" infidelity of the present time to discredit the statements of the first chapter of Genesis, the foundations of "the dogma of creation" are more firmly established today than ever before.—*P. M.*

Exit the Poor Dinosaur

NO CLASS of people indulges more freely in speculation than do the scientists of the present day. They advocate hypotheses galore. We are not exactly intending to disparage their work; but we are bound to say that, if theologians expended so much time and labor on comparatively profitless matters, they would be subjected to much ridicule. Yet why should thinking and speculating on exalted spiritual themes be scoffed at, while free rein can be given to conjectures that would benefit no one even if they were found to be true?

These remarks are suggested by our reading about the attempt of Dr. Harry T. Marshall, of the University of Virginia, to account for the extinction of the great Dinosaurs at the close of the Mesozoic period of geological history. He discusses the subject at considerable length in *The American Naturalist,* New York. He thinks that the exit of these strange creatures may have been due to the shutting off of the sun's ultra-violet rays by the volcanic dust of the geological period named. He says:

"Ultra-violet rays from the sun are necessary to the well-being of man and of the higher animal types thus far observed." Then, of course, if there were periods in the earth's history when volcanic dust obscured the sun's radiation for long interims, that condition would prove fatal to the animals.

Now, we have no objection to these speculations; only we cannot quite understand why the absence of ultra-violet rays did not kill off the other "higher animal types," as well as the dinosaurs and some of their contemporaneous forms. We are persuaded, however, that no one knows why those Mesozoic animals passed away, and that it is hardly worth while to speculate about the matter. It is merely an academic question at the most. Nobody's temporal or eternal well-being will be in the least affected by the cause of the extinction of animals which lived in so remote an antiquity, whether it was by the blocking off of ultra-violet rays or otherwise. Some kinds of knowledge are of paramount value to human weal, while others seem to be of so little practical worth as hardly to be worth while. Sometimes we wonder how academic people can stand it to spend so much precious time and effort in doing things of so little importance. Even if their speculations should be proven true, what boots it? Will humanity be made any better by discoveries of a character so remote from practical usefulness? To our mind, the truly purposeful life is the one that adds real cultural, moral and spiritual values to human welfare and advancement.—*L. S. K.*

* * *

"Obsta Principiis"

THERE is force in the exhortation of an old writer to avoid the beginnings of evil. Great temptations are not the most dangerous to Christian people. They are not likely at once to deny the Lord or commit flagrant violations of law. There is more danger of yielding here a little and there a little, from the right. One does not become a Sabbath-breaker or profane because any one great temptation is too strong for him; but by a gradual process. He does not become cold in his service through any sudden chill, but by first neglecting one duty and then another. The disciples slept during Christ's agony before they forsook Him and fled. Peter followed afar off before he denied Him. Those who would serve faithfully must avoid the beginnings of evil.

This is true of churches as well as of individuals. They do not become cold and negligent, or formal, or loose in doctrine or practice, by any sudden transition. On the con-

trary, the change is usually unnoticed save by those who recollect the past and put it side by side with the present. They remember how the meetings were first neglected, and how family worship became less and less common and the Sabbath-school less interesting and how the young people drifted away, and infidel ideas crept in.

Christian people, and especially those who, as officers in the church, have accepted a special responsibility, need to watch the beginnings of evil.—*D. S. K.*

Higher Criticism and the Doctrine of Sin

ONE of the things that distinguish the Old Testament in a most radical way from the various pagan religions of antiquity is its doctrine concerning *sin*. Judaism indeed was the only religious system in which the fact of sin in the heart of man was even faintly recognized. Moral delinquencies were in some cases censured and trespasses of man against man were disapproved. But the Hebrews alone, of all the peoples of old, had knowledge of the great truth that sin is "*against* GOD" (Gen. 39:9).

It is one of the essential assumptions of the "higher critics" that the Hebrew religion was not revealed from above, but evolved from beneath; and that it was evolved in an orderly and progressive way; for the theory of evolution admits of no sudden changes, such as would have resulted from a Divine revelation. Whence then, as has been pertinently asked, came the distinctive Hebrew doctrine of One God? And how account for their subsequent and frequent lapses into polytheism? And whence their doctrine of sin as being "against God"?

In the course of a discussion of this part of the higher critical theory Dr. Montgomery Hitchcock (late of Trinity College, Dublin) in a recently published paper*, said:

"The science of *Evolution*, when logically carried out to its conclusions, allows of no such thing as *sin*. Progress is all upwards. Accordingly the Biblical doctrine of *sin* is one of those absurd fancies which the 'modern mind,' the superman, has outgrown; so that Christianity does not matter much. Hence there is no need of a Saviour. Man is developing according to plan (which 'plan,' however, involves original *Mind*), as the evolutionary forces of nature are working in him. This doctrine cuts at the root of *freedom-of-will* also. Man is merely a machine. Common sense and religious consciousness, or experience, differ with this theory. But the modern theologians, like the 'new' artists and the 'new' poets, are a law to themselves."

—*P. M.*

**When Critic Meets Critic*, published by The Bible League, London.

When a Modernist Teaches Truth

WE HAVE often had occasion to point out in these columns the errors of the Modernists. It is our duty as an earnest evangelical believer to do so, for their erroneous statements lead many people astray. Our Lord and His inspired apostles often corrected error as well as proclaimed truth in positive form. When the Pharisees accused Christ of casting out devils by the power of Beelzebub, He pointedly corrected them. He did likewise when they perverted the Scriptures by their traditions and Rabbinical glosses. In these respects He is a good example for His followers. He was all-sided, not one-sided; He did both; He corrected error and taught truth.

For our part, we belong to that school of Christian apologists who are determined to keep on correcting the mistakes of the Modernists until all the world shall come to see how often and how egregiously they fall into error. When people begin to see that these would-be leaders and recentionists are not straight reasoners and clear thinkers, they will desert them and follow the teaching of Christ and His Holy Word.

But sometimes even a Modernist gets on the right track. This was recently the case with Dr. S. Parkes Cadman, whose teaching has often been criticized in these columns. Therefore it is only fair to commend him when he says something that is true and important. Recently these questions were put to him:

Are any of the original manuscripts of the books in the New Testament in existence today, and if there are, where are they kept?

If the original manuscripts are not in existence today, and we have no accurate record of their ever existing, how can authorship be proved?

To these questions Dr. Cadman made the following helpful reply, which, if not new to scholars, is at least true and constructive:

So far as we know there are no original manuscripts of the New Testament in existence today.

Our earliest and best manuscript, the *Codex Vaticanus,* dates from the early fourth century and is kept in the Vatican library at Rome. Its chief rival, the *Codex Sinaiticus,* belongs to the same period, and is, or was, in the national library at Leningrad. There are several hundred later manuscripts of the whole or parts of the New Testament, many of which are of signal importance.

The earliest known manuscripts of Aeschylus, the great Greek poet, belong to the ninth century of our era, nearly fourteen hundred years after this author lived and wrote. Yet no scholar doubts the genuineness or authenticity of his work. The original manuscript of Plato's *Republic* is not in our possession. But who questions that it came from him?

Authorship cannot always be proved, especially concerning documents of antiquity written long before the invention of printing. But the study of the text of the New Testament has been so faithfully undertaken that the latest versions in our tongue present its original contents with a practical completeness far more trustworthy than many modern records. Read Professor Warfield's volume on *Textual Criticism* for a compact but informing discussion of your problem.

Our encore of these statements must not be construed into an endorsement of some things of a negative and harmful character that Dr. Cadman has recently said in some of his "Daily Counsels."—*L. S. K.*

Notes and Comments

The Method and Spirit of Unbelievers.

Why are infidels always so ill-tempered? Why do they never give Christian people credit for sincerity? Why do they always accuse Christians of dishonesty and ignorance? Is it possible that Christian believers would make the sacrifices they do if they knew their religion to be based on falsehood? We must repeat that we cannot remember reading an article by an infidel that was written in a kindly and magnanimous spirit. Infidels ought to know enough about human nature to realize that they cannot win and convince Christians by the means they employ, those of asperity and vituperation.

A Sample of their Methods.

Anent what has been said in the preceding paragraph, we shall give a sample of the goods carried by infidels. A notorious infidel, in a weekly periodical published by him, calls religion the "supreme bunk of history." Then he adds: "We see how bunk has thriven upon the ignorance of man." Note what a coarse and undignified word he uses—"bunk." A calm, clear, judicial mind would never use such a term. The very words that men use indicate their frame of mind and the degree of their culture and refinement. And surely the religion that has brought joy and comfort to millions of people and that has transformed many lives cannot rightly be called by so crude a term.

How Religion got Started.

The infidel writer above referred to holds that religion had its "origin in human ignorance." He says that early man, being without science, would naturally be superstitious. Religion "came, not by inspiration, but as a part of the groping, many-sided drama of evolution." Then we must say that evolution has proved itself an unconscionable falsifier, for it has made the vast majority of the people of the world believe in religion. What confidence, then, can any one have in the testimony of evolution? First it makes people believe in religion, and then leads some of them to call it all "bunk"! What a Baron Munchausen evolution must be!

The Only Adequate Explanation.

But you cannot get something out of nothing. If there ever was a time when man was absolutely non-religious, he never could have become religious by means of resident forces, because there were no such resident forces there. If matter is the only entity that exists, how could it produce self-conscious mind? And how could insensate matter bring forth sentient personality? How could it ever give to man the idea of God or of anything supernatural? No! materialism can explain nothing. The only adequate explanation of the religiousness of the human family is that God originally created man in His own image, and thus endued him with the religious capacity and intuition.

Praise for Professor Gregory.

A writer on evolution in a recent number of a magazine gives no credit to Christian Fundamentalists for honesty and open-mindedness. He holds that Professor William K. Gregory did such a noble thing in admitting his mistake regarding the now notorious "Nebraska tooth." But the Fundamentalists cannot appreciate such pellucid honesty, says the evolutionist. He says: "And the louder they

are in mirth the more they will advertise that they do not understand what mental integrity is, nor what nobility of soul is." That is a mistake. Christian people are perfectly willing to praise Dr. Gregory for his honesty and frankness in publicly acknowledging his mistake. That certainly was a fine thing for him to do. Everybody ought to join in the chorus of praise. The only point the anti-evolutionists are making is this—that the evolutionists, having found themselves mistaken on this point, should not be so cocksure about their theory and denounce everybody as ignorant and base who does not accept their hypothesis. That's all.

Mistakes of the Scientists.

In order to show that we are right in the preceding paragraph, we quote what Professor Henry Fairfield Osborn said in 1925 in his book, *The Earth Speaks to Bryan*: "The earth spoke to Bryan from his own native state of Nebraska, in the message of a diminutive tooth, the herald of our knowledge of anthropoid apes in America. This tooth is like 'the still small voice.' . . . This little tooth speaks volumes of truth. . . This bit of tooth constitutes irrefutable evidence that the man-apes wandered over from Asia into America." Note the scorn of Mr. Bryan in this language and the cocksureness of the phrase, "irrefutable evidence." See, then, how easy it is for an honest scientist to be mistaken even in his own special field. The crucial point is this: When the evolutionist talks about "irrefutable evidence," he may be mistaken, and therefore his assertions must be taken with a good many grains of salt.

A Difference in Figures.

In another article in the same magazine—one given to the propagation of evolution—a writer has some dogmas to assert regarding the age of the earth. "The oldest known rocks are given an age of 15,000 million years, but the actual figure may be as great as four billion." So he writes. In order to show how far from accurate these guesses are, we note that the difference between them is this neat little figure: 2,500,000,000 years. Surely the data that nature supplies regarding the age of the earth must be very uncertain if specialists in science cannot come nearer to agreement in their figures than that! It is such uncertain matters proclaimed as science that cause Christian people to doubt the scientific value of the theory of evolution.

More Uncertainties.

The same writer says under the sub-head, "The Evolution of Life": "Bearing most closely on the problem of evolution is the record of life in the rocks. In the first two eras (Archeozoic and Proterozoic) the life forms were so primitive and soft-bodied that they left a very doubtful record, and that record was largely erased by long and extreme changes." Then where is the proof of "the evolution of life"? Between the lowest fossils found and the beginning of life there stretch vast periods—millions of years—which have to be filled up somehow by the conjectures of the evolutionists. On such an uncertain basis the theory rests; and yet the advocates are absolutely sure that evolution has been proved, and pronounce everybody who does not fall in line either a "mountebank" or an "ignoramus," or both. The epithets in quotation marks are found in a recent book published by The Macmillan Company, New York.

What Chemistry Teaches.

Atoms in process of reconstruction were shown by photographs in a recent meeting of chemists in Washington, D. C. The data brought out were very interesting and important. Yet a writer says of the experiments: "Whether all this atom building and changing indicates a universe that is building all the time or is being steadily destroyed, as the older school of philosophy had it, is still in doubt. It builds in some places and tears down in others; it may remain *in status quo*." Thus again from the chemist's viewpoint the foundation of evolution is found to be shaky.

Not Proud of the Product.

A magazine devoted to the propagation of evolution contains the following doggerel poem which we reprint for a purpose:

> The Professor said to protoplasm:
> "Truly there is a mighty chasm
> Between the two of us, my friend,
> You the beginning, I the end."
>
> The protoplasm made reply,
> Winking his non-existent eye:
> "Since I've been watching you, old man,
> I'm rather sorry I began."

So it seems that the evolutionists are not very proud of the product of their favorite theory after billions of years' "trial and error." No wonder the outcome of such a long-drawn and wearisome process is unsatisfactory.

Not their Honesty but their Dogmatism.

Do the evolutionists learn modesty and hu-

mility from their repeated failures and errors? It seems not. Here is one of the latest utterances of an outstanding advocate, Professor W. D. Mathews, University of California, who declares that evolution is no more a theory to the scientist than San Francisco is a theory to the man who lives in it. It is an established and incontrovertible fact. We have not quoted verbatim, but have given the version almost in the language of an evolutionist who endorses Professor Mathews. It is not the honesty of evolutionists that Christian people question or object to; it is their consummate dogmatism.

Proton and Protozoan.

Dr. Keyser writes us as follows: "In one of my writings in a previous issue of the BIBLE CHAMPION, I inadvertently used the word 'proton' in a wrong connection. In my hurry just now I cannot find the place in which the term was employed. It was used in connection with amœba and other forms of early or simple life, as if it were itself a form of life. A certain infidel has made merry over the mistake in at least two magazines. The error is very simply explained. In a moment of forgetfulness I wrote 'proton' instead of 'protozoan,' which means first life-form. The term 'proton' belongs to physics and chemistry; the term 'protozoan' to biology. I am always willing to correct errors, but think it would be a mark of a much better spirit for people to call attention to them in a kindly way."

Were the Scribes and Pharisees Orthodox?

Again and again we read in present-day books and other writings that the Scribes and Pharisees, who persecuted and rejected our Lord, were the "orthodox party" of their day. That terminology certainly deserves to be challenged. The word "orthodoxy" is from two Greek words which mean *right* or *straight* and *thinking*. Therefore, to be orthodox means to think correctly, to think straight. Surely such a term cannot be applied to the persecuting leaders of Christ's day. They constantly perverted the Scriptures by their Rabbinic glosses, traditions, and crooked thinking, so that Christ corrected them again and again. It was Christ and His apostles, who stoutly upheld and correctly interpreted the Old Testament Scriptures, who were the truly orthodox party of that day. Let us not try to give a good word a bad name by using it in a bad sense.

But What is Heterodoxy?

According to its etymology, it means "other thinking"—that is, thinking otherwise than in the *orthos* (straight or right) way. The simple fact is, it is not a very respectable term, historically and theologically speaking. It implies eccentric thinking — getting off the straight road. Therefore, as was shown in a preceding note, the Scribes and Pharisees of the olden days were the heterodox folks, while Christ and His apostles were the orthodox people. The people today who fix up the Bible to suit themselves by a refining and rationalistic process are the religious descendants of the Scribes and Pharisees; while the people who accept the Bible at its face value are the logical successors of Christ and His apostles, who were always loyal to the Canonical Scriptures which were in their possession.

Being in Tune with all the Good.

How to be in tune with the universe is a difficult problem with some people, and has been so from time immemorial. Merely to "accept the universe" in the stoical way, because you must, or because you "can't help yourself," and then "just grin and bear it," is not very satisfactory. It has no comfort or uplift for the soul. But when we turn to the Bible, the secret is divulged, the puzzle is solved. Note Rom. 5:1: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." By accepting Christ as our Lord and Saviour we get in tune with God, and thus are in tune with all the good.

Elements that Belong Together.

A recent writer, though we cannot agree with him in all his statements, has the following to say which is eminently worth while: "For the teaching of Jesus and the person of Jesus are not detachable from each other; they are not two but one, mutually interpretative, a matchless amalgam. We see Jesus in these plain records (the synoptic gospels) as truly, simply, lovably human, and as grandly, shiningly, majestically divine. We see Him as One who hath not where to lay His head, subject to hunger and thirst, acquainted with want and pain, with grief and death; we see Him, too, as the teacher of ageless truth concerning God and man, Himself the revealer of both, 'our Friend, our Brother and our Lord.' "

THE ARENA

The Six Days of Genesis I

By Josephine Rand, Florence, Massachusetts

IN THE current September issue of The BIBLE CHAMPION under Notes and Comments (editorial) there appears a reference to an article in the same magazine by Mr. Dudley J. Whitney, B.S., "on the several theories of the earth's geological history," and the writer makes the following statement:

"For our part, we are much inclined to accept his view. . . The long-period-day theory is certainly very difficult to reconcile with the known facts of geology."

This statement is found under the caption "Mr. Whitney's Appeal." Under the caption "But Further Light Welcome" appear the following statements:

"However, we will permit no wrangling among Fundamentalists in our columns. If difference of opinion is expressed, it must be done with the utmost courtesy and good will. If any staunch believer in the Bible thinks he can show from Scripture and science that the long-day interpretation of Genesis I can be harmonized with the actual facts of geology, and will express himself in as kindly a spirit as Mr. Whitney has done, his offering will be judiciously considered on its merits by the editor. While we do not think that our differences are very serious—at least, not serious enough to quarrel over—yet we feel that more of a consensus would strengthen our position."

With no thought of criticising the above friendly proposition given in good faith and in a Christian spirit, we confess that we were somewhat surprised that it was made to the believers in the long-day interpretation rather than to those who hold the opposite view; for certainly, almost without exception, the writers for the CHAMPION who have even merely mentioned this subject, as well as those who have greatly enlarged upon it, have held (positively, for the most part) to the indefinitely-long-period day in Genesis I: and this from the time of our first acquaintance (in 1905) with *The Bible Student and Teacher*, the predecessor of the BIBLE CHAMPION, to the present day, as all observing readers of the magazine must have noticed.

So while there have been differences among these writers as to details, it would seem that there had already been a sufficient consensus on that side of the question. Why not open the Arena to the other side, and ask for a consensus of opinion of those who hold to the literal interpretation of the days of Genesis I?

We here acknowledge with gratitude the appearance in the CHAMPION of the several articles along this line by Mr. Whitney, which, in our opinion, have been scientific as well as Biblical. Our desire is that more such articles appear, not only from his pen, but from that of others who may have been deterred from expressing their views for fear of the opposition of the many who have held to the indefinite duration of the days of Genesis in their articles.

While it is a known fact that the Nebular Hypothesis is held today in disrepute by scientists themselves—at least by many of them—Christian apologists cannot seem to get away from the influence of that theory which for so long a time held sway over the minds of men, and is still being exploited by evolutionists in the frantic attempt to exalt their unproved hypothesis to the seat of authority as opposed to that of the Almighty God—The Creator of heaven and earth.

The present writer, as a "staunch believer in the Bible" as the inspired Word of the omniscient, omnipotent God, asks to be allowed space in the columns of the CHAMPION for the setting forth of a few of the facts which she has for many years been culling from both Scripture and Science in favor of the view that the first chapter of Genesis is a plainly stated history of the work of God which He performed by His mighty power "in six days" of mean solar time, *i.e.*, of 24 hours; resting thereafter on the seventh day of the same length, as a prototype of the Sabbath, which later on, He commanded His people to keep, as a reminder of that first week of the mighty exhibition of His power—six days of "labor," the seventh a day of "rest."

The seven-day week was declared by LaPlace (no apologist for Christianity) to have been kept inviolable—never broken; and this fact we have proven astronomically over and over again, as we are prepared to show if our work

on Chronology can ever be finished and published.

But it is not from this standpoint that we propose—at least at present—to consider this chapter of Genesis. Nor do we propose to begin our present interpretation of it at the first verse, as we had supposed we would do if we should ever take up the subject for a series of articles. That may come later, as we hope it will, if our health will permit.

We lately came to the conclusion that it would be well to treat verses 11 and 12 in their connection with verses 29 and 30; *i.e.*, from the standpoint of *the law of vegetation.*

This, because every person of ordinary intelligence is capable of judging of the reasonableness of the argument by means of his own personal knowledge gained by experience. With the work of the "third day" made to harmonize with the declaration which God made to Adam and Eve on "the sixth day," it would seem to be sufficient of itself to prove that these days—hence, all the rest of the days of that week—must have been, and therefore were ordinary days such as we all know.

Yet the other days have their own special testimony in perfect harmony with that of the third and sixth days; and the combined factors furnish—to the mind of the present writer—an absolute confirmation of the view which she holds.

It matters not to us that we read here and there, in books and other publications that "no intelligent person now maintains that it (the first chapter of Genesis) teaches that all things were made in six literal days" (Professor Conklin, quoted approvingly by McCann in *God —or Gorilla,* p. 287; a book we rejoice in for the demolishing blows which the author gives to the doctrine of evolution); nor does it matter that we shall be regarded by evolutionists as a "fossil" from Neanderthal times; for evolutionists cannot move us a hair when we happen to stand on a foundation rock of fact, and all the epithets they may hurl at our obstinate head-piece will not avail to stampede us, either into their camp, or into "innocuous desuetude."

"Come now, let us reason together."

As comparison will be necessary between the two opposite views as to the kind of day God meant in this first chapter of Genesis, we will consider for a moment the well-known fact that immense periods of time, beyond all power of man to conceive, have been claimed for the age of the earth and its preparation for occupancy by man and beast.

The late Professor Luther T. Townsend, in the BIBLE CHAMPION of September, 1919 (p. 357), says: "Lord Kelvin estimated the age of the earth to be four hundred million years. Professor Perry thinks that Kelvin's estimate fall short of the time required. There are other Scientists who demand a thousand million years for the earth's history."

Supposing, now, the first two days of Genesis I to have been an exceedingly long scale, beyond all possible grasp by the human mind, we come to verse 10, where those who try to harmonize the long-period-day with Scripture place the "carboniferous age"—the time of "vegetation."

Now, according to what has been taken for geological science, the carboniferous age was distinguished by such prolific and rank growth as has never been known in historic times.

Nisbet says: "In no other age was such vegetation; this is the period of vast vegetable accumulations constituting our coal" (*The Science of the Day and Genesis,* p. 37). Again (p. 52): "The primeval ferns and club-mosses attained the height of forest trees, now they are pygmies."

(Nisbet opposed evolution but believed in the long-period-day for Genesis I.)

If primeval *ferns* and *club-mosses* attained the height of forest trees in the carboniferous age (and we are not casting doubt on the wonderful flora of the ancient world), we may well wonder what height and size the trees themselves attained to. Yet the wonder of it all is how such men as Dana, following Guyot, and many other renowned scientists and learned men, including reverent Christians, could imagine any harmony between the claims of science as to the carboniferous age and the following explicit statements of Gen. 1:11,12:

> "And God said, Let the earth bring forth grass (Hebrew, 'tender grass'), the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
>
> "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good."

Ferns and club-mosses grown to the height of forest trees could certainly not take the place of tender grass, edible herbs and the fruit of fruit trees, either for man or beast: but of course the claim is that neither man nor beast was there to try the experiment.

Well, who and what *were* on the earth *only three days after the edible vegetables appeared?*

Let verses 29 and 30 answer:

God, having created Adam and Eve on "the sixth day"

"blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"And God said, Behold, *I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit* of a tree yielding seed; *to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every living thing that creepeth upon the earth,* wherein there is life, *I have given every green herb for meat.* And it was so. And God saw every thing that he had made, and, behold, it was very good. *And the evening and the morning were the sixth day.*"

Do our readers see any resemblance between the claimed conditions pertaining to the "carboniferous age" of the "orthodox" geologists, with its dense vapors, steaming atmosphere, obscure sun, cosmic light, etc., and this plain, self-evident statement of God's Word that the creation of edible vegetable food for man and beast preceded the advent of "the beast of the earth" (*i.e.* the *land* animals) and man only three days—which, in the very nature of things, as we all know it, and as it has been known throughout the history of the world, *by scientific necessity* would *have* to be literal days?

Is it logical to suppose that God meant us to understand that the days should be considered in a figurative sense, and of all but infinite duration, in the face of the *connection* between the *creation* of the necessary food and the *giving* of the same to the first human pair as soon as they were created; as also to the animals which were created on the same day?

Can a "fourth day" and a "fifth day"—each of millions of years' duration—be tucked in between the *creation* of tender grass, edible herbs and fruits of various kinds on the "third day," and the *consumption* of them on the "sixth day"?

Take the word "grass," for instance, and note that it cannot be made to fit into the conditions of a carboniferous age.

Dr. James Strong's *Exhaustive Concordance of the Bible* with Lexicon, gives the following definition at No. 1877: "deshe, *deh-sheh*; from 1876; a *sprout*; by anal. *grass*: (tender) grass, green (tender) herb." No. 1876: "dâshâ, *daw-shaw;* a prim. root; to *sprout,* bring forth, spring."

This particular word for grass is used only five times in the Old Testament, but should also have been used once more, according to Dr. Strong, who says under No. 6212, used in Jer. 50:11 for "grass," that it is "*by mistak for* 1877" (italics his.) The other four cases are in 2 Sam. 23:4 ("And he shall be as the light of the morning, even a morning without clouds, as the *tender grass* springing out of the earth by clear shining after rain"—this so beautifully harmonizing with Gen. 1:11,12 following the creation of the "expansion," the evaporation of the waters and the appearance of the land which would naturally, at first, be very damp and from which the "mist . . watered the whole face of the ground" (Gen 2:6), even as we now see the mist rising when after a rain, the sun comes out in "clear shining"); Job. 6:5 ("Doth the wild ass bray when he hath grass?"—the literal Hebrew being *tender grass,* as in the other cases); Prov. 27:25 ("The hay appeareth, and the *tender grass* sheweth itself, and herbs of the mountain are gathered"); and Isa. 15:6 Rev. Ver. ("the *tender grass* faileth").

We claim that the *order* in which the work of the six days is set forth, when considered *in the light of known facts,* renders a long-period day in any one of the six cases cited an utter impossibility.

Set forth as the order is, every separate statement bears the light of strictest investigation as to *details,* which the long-day theory cannot possibly do. *Details demand recognition.* Any theory which ignores this essential feature is unworthy of the name of Science.

We have seen many diagrams made with the attempt to illustrate the harmony of geological "science" with Genesis I. But we have never seen one that could not be riddled through and through with the "bullets" of *known facts.* It is these that count, and which will stand the "acid test" of any and every theory which rests on hypothesis and the mere opinions of men.

That the *Solar System*—as such—(regardless of the age or previous possible or hypothetical condition of any of the planets aside from the earth, or including the latter if any insist on that in the present stage of the argument) was a necessary creation on "the first day" is shown by its *relation* to this "third day" according to the law of vegetation which demands the *solar* light (not cosmical which is claimed to have been universal, consequently with no distinction between day and night) and the rotation of the earth on its axis, dividing the day from the night, so that each half of the earth could receive the benefit of that sunlight.

The solar rays would begin their dominion over the various parts of the Solar System, including the earth, on "the first day," even though the orb of the sun would have been invisible to man had he been there with eyes to see.

Hence, according to Genesis, the necessary sunlight appears in due season to be of fullest benefit to the newly-created grass and vegetables; for the very closing of that "third day" which ended at 6 p. m. (being close to the autumnal equinox) ushered in the beginning of "the fourth day" when the "two great lights" — luminaries — made their *appearance*. For we have shown in the scientific part of our work on Bible chronology that the moon was in *conjunction* on "the evening" of "the first day," as proven by the dates and hours of new moons in this our own day: and so, after three days, it would *appear* as a beautiful crescent, together with the stars—the distant sidereal heavens, which may have been created ages upon ages before the Solar System; while the sun's orb would appear the following morning, still "the fourth day," the Biblical day running from evening to evening.

Medlock in his *Book of Nature* (pp. 459-461), as quoted by the late Rev. Thomas Mitchell, of Brooklyn, N. Y., in his exceedingly valuable work, *Cosmogony* (p. 174), in describing the way in which the plant draws its carbonic acid from the ground by its roots, and from the atmosphere by its leaves, after which it decomposes the acid ("which consists of carbon and oxygen"), retaining the carbon and dispelling the oxygen, says: "The separation of the *oxygen only takes place during the day*; and *goes on with the greatest rapidity when the plants are exposed to the full action of the solar rays*" (italics ours).

Here we see in the Genesis account that the newly-created plants of "the third day" (whether planted as mature and full grown, or as embryos, caused to "spring forth" and grow rapidly, concerning which there are various opinions) begin at once on the morning of the next day to receive the benefit of "the full action of the solar rays."

Can anyone fail to see God's *design* in all these things in His purpose to prepare the necessary food for the organic creatures which He was to create on "the sixth day"?

But the law of vegetation requires much more than "the full action of the solar rays." It requires a *soil* which will make possible vegetable life and growth.

Mr. Mitchell, in his *Cosmogony* (pp. 238, 239) says:

"The voice of nature declares soil to be of very slow formation, as it results from the decomposition of vegetation mixed slightly, it may be, with pulverized rock. But in the formation of the original soil there were no vegetables to decompose; it was therefore a creation accomplished by the endowment of common matter with the same peculiarities as those of decomposed vegetation, thus forming a soil in an hour which, as now, by the natural law of decomposition, would consume thousands of years in producing. Hence the original soil was as truly a creation as the plants set therein."

On pages 172-174 he quotes Medlock (pp. 459-461) as to the food of plants, as follows (parts enclosed in brackets being Mr. Mitchell's comments):

"What, then, are the nourishing media or food of plants? We can only satisfactorily and precisely answer this question by stating what the simple chemical compound parts of the different vegetable objects are; for it is an established fact that the smallest particle of their whole mass is not, and cannot be, self-produced; therefore, everything which they contain must be derived from without.

"The principal mass of every plant is composed of cellular tissue, vascular tissue, or woody fiber; there are also contained in the cellular membrane partly solid substances, as starch, chlorophyl, resin, salts, etc., and partly a watery sap, holding in solution sugar, gum, acids in union with metallic oxides, albumen, etc., to which are added, as the contents of many plants, volatile oils, with other fatty matters.

"Daily experience also shows that the chief mass of every plant, by combustion, passes into gaseous combinations; it disappears, and only the non-volatile metallic oxides and salts remain as ash, which forms an inconsiderable proportion of the weight of the plant. Are we to infer, therefore, that starch, woody fiber, gum, sugar, oil, albumen, etc., are the nourishing media of plants?

"If so, the soil, the water, and the atmosphere, wherein plants pass their lives, should contain these bodies, in order that the plants might simply receive them therefrom, and convey them to their proper place [and this would require the prior organization of the plant].

"But such is not the case. We never meet with woody fiber, starch, sugar, albumen, etc., except in the plant itself; it must consequently possess the means [faculty] of assimilating them [mechanically manufacturing them] and of combining them out of the simple chemical [gaseous] substances [principally carbonic acid].

"Carbon, by itself, is totally insoluble in water, and hence cannot, through this medium, be introduced into the circulation of the plant. Neither can it be assimilated in its solid form, because, in accordance with the law of vegetable absorption, a plant is incapable of receiving any body into its circulation which is not in fluid condition.

"All the carbon which is met with in plants must have been received by them in the form of a

compound, which is soluble in water. This body is carbolic acid, which consists of carbon and oxygen.

"This is the chief constituent of the food of plants [or is that from which the plant itself forms its food].

"This material is principally received into the system of the plant through the roots, and partially through the leaves; and the carbonic acid is decomposed in the plant itself. The carbon is applied to the formation of the vegetable organs; and the oxygen is allowed to escape by the leaves. The root sucks up the water in its neighborhood.

"All the water in both land and sea holds carbonic acid in solution. It is produced from the never-failing supply of dead and decaying animal and vegetable matter on the surface of the earth, and also by the respiration of man and animals.

"During the development of the embryo, and while the stem does not appear above ground, and further till the leaves are produced, the root is exclusively the medium of supplying carbonic acid to the plant; after this the leaves inhale through their stomata or breathing pores carbonic acid from the atmosphere, and exhale the oxygen, which, when separated from the carbon, is never retained in vegetable bodies."

It is right at this point that he adds what we quoted above: "The separation of the oxygen only takes place during the day, and goes on with the greatest rapidity when the plants are exposed to the full action of the solar rays."

Medloch continues: "The atmosphere contains, in 5,000 measures of air, two measures of carbonic acid,* which plants are continually abstracting from it. The equilibrium is as continually restored by the breathing of animals, by combustion, and by the decomposition of carbonaceous bodies.

"Although the carbonic acid of the air appears very insignificant, yet on account of the prodigious extent of the atmosphere, it is sufficient to yield an ample supply of carbon for the development of every plant on the surface of the earth.

"All the phenomena of the vegetable kingdom confirm this view, namely, that the great mass of carbon is received from the atmosphere, either directly by the roots, or indirectly by the leaves; and this view cannot be questioned in reference to such plants as cactus, house-leek, etc., which grow on bare rocks, walls, or roofs; or in such as grow in water, as forget-me-not, hyacinth, water-cress, etc."

Mr. Mitchell then proceeds as follows:

"We have supposed the primordial to be but a single vegetable cell; but as the whole root as well as the mature plant is composed of such cells, and as one cell cannot have a root, and as the plant depends upon the root to suck up the carbonic acid from the earth in order to grow, it must have been a mature plant, composed of both root and stem, and made before it was planted in the ground.

"What was true of a single plant, the progenitor of a single species, must have been equally true of those of every other species, as no species can produce another species. In accordance with these necessities we have the classic and philosophic statement: 'And the Lord God made every plant of the field before it was in the earth, and every herb of the field before it grew."

We here call attention to the statement quoted above from Medlock that *only two measures of carbolic acid in 5000 measures of air are "sufficient to yield an ample supply of carbon for the development of every plant on the surface of the earth."*

What shall be said of a carboniferous age of millions of years in duration, where the air—if it could be called such—was greatly surcharged with carbonic acid gas, which, it is claimed by geologists, was the cause of the extraordinarily prolific growth of that age?

We turn to Mr. Mitchell's *Cosmogony* for a reply to this question:

"That vegetable and animal life came simultaneously into existence is proved further by the fact of the absorption of the carbon of the atmosphere by vegetation, and the oxygen by the animals, thus preserving its balance and rendering the existence of their grand departments of organic life possible, as well as constituting the great law of atmospheric equilibrium. Denude the earth of vegetation, and all animals would almost instantly become extinct. The animals continuing to absorb the oxygen of the air and rejecting the carbon, it would very soon become so highly carbonized that its inhalation would extinguish animal life. On the other hand, were all animals destroyed, vegetable life would cease by reason of the air becoming overcharged with oxygen. This great law of nature, growing out of this endowment, demonstrates the fact that the atmosphere with its relative constituents of carbon and oxygen, must have been as perfect before plants and animals could have existed as at the present day.

"It is conceivable that the atmosphere, after having been created, might have preserved its chemical balance indefinitely, or as long as no substance or thing existed which would absorb one of its gases and reject all others; but give plants, which do this very thing, a few years the start, and they would so derange or poison the atmosphere for animals that, if then brought into existence, they would immediately become extinct; in fact, not an air-breathing animal could have begun to live, though possessing all the vital organs in a perfect state of development, as the first breath of too highly carbonized air would not have set the machinery in motion.

"It is also a fact that increased carbonization of the atmosphere, though carbonic acid gas is the principal from which plants form their own food, would extinguish that life, as no plant can live and reproduce itself in pure carbon; nor can animals live in pure oxygen.

"We have in this natural law an argument demonstrating that what is called the Carboniferous

*In harmony with Dana's statement—"four parts in 10,000 of air" (*Manual of Geology,* p. 705; also p. 353).

Period, so fruitful of vegetable life, never existed, though to the decomposition of its prolific vegetation is ascribed the origin of the coal-beds.

"It is another fact of science that light is supported by oxygen, and that the light of the sun is essential to the healthy growths of plants: but the rays of the sun, passing through a highly carbonized air, could not have produced the light demanded for this purpose: the light upon the surface of the earth would be no more than a mere twilight. Fill a vessel with carbonized air and put it in the only window in a house, and you would have an illustration of the gloom such an atmosphere would create. Now, as these different facts of nature cannot be harmonized with the supposed existence of the carboniferous period, the conclusion is that it never did exist, and therefore all the supposed geological results, such as the formation of coal, etc., fall with the theory which assumed them.

"The geological interpretation of the Mosaic six days of creation, making them indefinite periods, puts the carbonic period before the oxygen or light period: but if we turn to the account, we find that the first work of the first day, or period, was the creation of *light*. This account therefore harmonizes with the scientific necessities of the work and proves the views of the geologists to be erroneous" (pp. 235,236,237).

Mr. Mitchell's *Cosmogony* was published in 1881 (on the title page of that work he is called Prof. Thomas Mitchell), and since 1911, when we obtained a copy of it, it has been the most helpful work treating Creation from the scientific standpoint which we ever possessed or read. It still stands at the head along many lines, in our estimation; for not only is it supported today by such grand works as those of Prof. George McCready Price, from the geological standpoint, but it actually anticipated some of the latest conclusions of Professor Price and of other scientists of the present day as to electro-magnetics and allied subjects; which make it one of the most scientific as well as Biblical works with which we are acquainted.

More than twenty-five years ago we received a gift of a copy of his pamphlet entitled *Christianity Defended,* which embodied an address delivered by Mr. Mitchell before the Freethinkers' Association assembled at Rochester, N. Y., August 30, 1883; also a copy of his later work, *The Conflict of the Nineteenth Century,* published in 1893; both of which contain much scientific matter along the lines of his *Cosmogony;* so that we had already had the priceless benefit of his teachings in part as to the six days of Creation.

In said pamphlet, *Christianity Defended,* referring to "the law of vegetable growth" and "the interdependence of the phenomena of nature," and "how great a portion of the solar system is necessary to sustain the life of man," including the "evaporating power" of the atmosphere, "the motion of the clouds, formed by the evaporation . . . produced by the unequal expansion of the air, principally resulting from the ecliptic motion of the earth, and that upon its axis, perpetually changing the temperature of the atmosphere," he says:

"These correlative principles comprehend the whole solar system, and present us with the following fundamental facts of the science of vegetable life:

"1st. No plant or seed would grow unless it was first organized according to the law of plant life.

"2d. Not the simplest plant could live in any nascent or half-formed condition of the globe, or in one less perfect than that which now exists; and without vegetable food animals could not have existed.

"3d. That the laws of nature are not abstractions, susceptible of having an existence prior to nature herself, and which brought her into existence; but they chemically and electrically inhere, giving all bodies their peculiarities, and were incorporated at the formation of the bodies themselves. Thus does nature, or the solar system—the law of vegetation—exhaust herself in sustaining the temporary life of man; demonstrating him to be the great object for which it was made" (pp. 31, 32).

And again: "The sustenance and continued existence of the lower animals, and of fish, and fowl, depend on the simultaneous existence and labor of man. Man is the only animal who clears the land of trees and cultivates the soil, sows seed, plants fruit trees, and reaps harvests. . . Wild-wood trees will grow wherever there is soil enough to sustain any kind of plant; and they will be numerous in proportion to the richness of the soil. No cereals or fruit will grow in dense woods, not even grass for hay; while it does not require fifty years to grow a forest of oaks, and not half that time for one of various other kinds of trees. A large portion of the vegetable matter upon the earth is washed into the rivers and seas by the rain, which supplies the food for the smaller fishes, while the larger ones prey upon and devour the smaller. Birds and fowls feed on fruits, vegetables, fish and carrion; while birds of prey devour the smaller ones, and the domestic birds and fowls" (p. 33).

He then goes on to suppose "the sudden extinguishment of mankind," and pictures the result upon the whole animate creation; and adds:

"These facts not only confirm but demonstrate the Bible statements of the creation, that all organic beings and things, plants and animals, with man at the head, came into existence simultaneously; and that the world was made for man, and man for the world" (pp. 34, 35).

There is an interesting fact brought out by Mr. Mitchell in *Cosmogony* (p. 187), which the general reader of the Bible may not have noticed. He quotes from Job 14:7-10:

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branches thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the *scent of water* it will bud, and bring forth boughs like a plant."

And he adds: "Mark the expression: it is not that water will produce this effect; but 'through the *scent* of water'—the carbonic acid the water contains."

Job either knew whereof he spake; or, if he did not speak from personal knowledge, He who inspired the Scriptures furnished incidentally the scientific fact.

We call attention again to God's declaration to Adam and Eve (Gen. 1:29): "Behold, I have given you *every herb bearing seed, which is upon the face of all the earth.*"

This shows that the special "garden" which God had "planted . . . eastward in Eden," where "he put the man whom he had formed" (2:8) was not the only place on earth which had been blessed with vegetation of an edible nature. God had blessed the creatures of the waters "and every winged fowl" on "the fifth day," and commanded them to "be fruitful and multiply"; and there can be no doubt that the same blessing was given to the land animals of "the sixth day," as well as to Adam and Eve.

That He provided for all their needs, foreordaining and foreseeing that they would spread themselves over the earth, we may be certain.

When "the Lord answered Job out of the whirlwind," we find among the keen questions which He propounded the following:

"Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, *where no man is;* or the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause *the tender bud to spring forth?*" (Job 38:25-27).

Taking this statement in connection with that made to the first man on the sixth day, is it not clear that the whole earth was "with verdure clad" and a marvelously prepared place for the newly-created organic world?

Where is there the least hint in all this of a "Carboniferous Period" as described by geologists?

And where is the *possibility* of *harmonizing* the third period of geological theory (for in the light of known facts today we cannot call it history) with "the third day" of Genesis I?

Arthur I. Brown, M.D.,C.M.,F.R.C.S.E., in the BIBLE CHAMPION for January, 1927 (p. 59), says:

"The chronological tables used so freely by orthodox geologists have long been accepted as accurate and beyond dispute. On investigation, however, we discover that these tables have absolutely no value as showing the age of the earth, the age of the geological strata, the age of the contained fossils, or the antiquity of man."

And he goes on to say: "Anyone who cares to inform himself on the subject should read 'The New Geology,' by George McCready Price. Because of his new views and his unanswerable *expose* of the false paleontological and evolutionary conclusions, he has suffered excommunication from the ranks of modern so-called scientists. They anathematize him, but they do not answer his arguments, not because they would not, but because they cannot."

And Professor Price himself supports by his statements in his various books the contention of the present writer as to an immediate creation in short space of time. In his *Fundamentals of Geology* (p. 265) he says:

"A direct Creation is the unavoidable conclusion of every rational mind, and a direct Creation for the higher forms as much as for the very lowest; and it is in the highest degree reasonable that all the various types of life were created at approximately the same time. *For since life demands a real Creation, since each separate kind demands a real Creation, and no one kind can be proved to be older than another, why is not a literal Creation of all forms of life at approximately one time demonstrated as a scientific fact for every one capable of logical reasoning?* Nothing less than this can now be regarded as the net results of modern science" (italics his).

Again from the same work (pp. 258, 259): "Seemingly every possible scheme of cosmogony has been attempted in ancient or in modern times, except the Christian one, that all things animate and inanimate stood up before Jehovah at His word. . . It is safe to say that inductive geology, in destroying forever the succession-of-life idea, demonstrates the truth of the only possible alternative, namely, *Creation as the definite and immediate act of the infinite God.* Before this awful but sublime fact, looming up against the dawn of time as the fogs of evolution and cosmological speculations clear away, the human mind stands today as never before within historic times" (italics his).

Now, when we consider even the few facts concerning the law of vegetation to which we have referred in this article, as applied to Gen. 1:11,12,29,30; facts familiar not to scientists alone but also as commonly recognized and acted upon in daily life by the mass of people, more especially, in the case in question, by those who are engaged in agricultural pursuits, how can we come to any other conclusion but that all things animate and inanimate were created with a view to *their adaptability to each other?*

Inductive reasoning calls for such consideration of known facts.

The ordinary farmer does not need to study a scientific treatise in order to know that if he should wholly neglect his fine vegetable garden it would soon be overrun by weeds and utterly overwhelmed by ever-increasing rank growth. Nor does he need to be told that his forty-acre wood-lot could not by any hocus-pocus be cajoled into such a change of its nature as to begin to bring forth succulent vegetables for his family table, or even "tender grass" for his cattle. Even his cattle wouldn't expect that!

The vegetation of God's "third day" could not evolve from the first and second "day" of geologic theory; and certainly could not be one and the same thing as their third day.

Nor could God's "third day" *begin* a carboniferous era, and certainly could not *continue* as a part of it, for it would be utterly wiped out in short order by the overwhelming growth which is postulated for that era.

Direct creation was necessary, and the *tillage* of the ground by man equally necessary, to meet the statements of this inspired chapter.

Insensate nature was not equal to the intelligent and mighty work of *establishing adaptability along all lines,* any more than she was equal to the creating of the earth itself in the first place.

It called for *design*; for *knowledge,* the prerequisite of design; for *power to use* that knowledge and to *fulfill* the design.

Only the omniscient, omnipotent God was equal to it. He only possessed such infinite ability. He alone can claim it.

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath *established* it, he created it not in vain, he *formed it to be inhabited*: I am the LORD, and there is none else" (Isa. 45:18).

"He hath *made* the earth by his *power,* he hath *established* the world by his *wisdom,* and hath *stretched out* the heaven by his *understanding*" (Jer. 51:15).

"By the word of the Lord were the heavens made" (Psa. 33:6).

"His word runneth *very swiftly*" (Psa. 147:15).

"*He spake and it was done*" (Psa. 33:9).

"Thou art worthy, O Lord, to receive glory and honour and power; *for thou hast created all things, and for thy pleasure* they were and are created" (Rev. 4:11).

"O that men would praise the Lord for his *goodness, and for his wonderful works to the children of men!*" (Psa. 107:8, 15, 21, 31).

Adaptability! Just this one feature alone of the "*wonderful works*" of God, as manifested so clearly in this marvelous chapter of Genesis, should be sufficient to convince any lover of truth, of facts, of logical reasoning, that there *must* have been and therefore *was* a direct Creation of an earth *prepared "to be inhabited"*—food in its perfection for man and beast being provided for immediately before their advent, so that they need not wait a day for the sustenance which they would require!

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day" (Gen. 1:31).

* * *

Our Complete Scriptures

FROM an old book: *Literary Attractions of the Bible,* by Halsey: "In illustration of the boundless variety of subjects contained in the Bible, the following words of Mrs. Ellis—at once comprehensive and glowing with the poetry of real life—may be cited.

"From the worm that grovels in the dust beneath our feet, to the Leviathan in the foaming deep; from the moth that corrupts the secret treasure, to the eagle that soars above his eyrie in the clouds; from the wild ass in the desert, to the lamb within the shepherd's fold; from the consuming locust to the cattle upon a thousand hills; from the rose of Sharon, to the Cedar of Lebanon; from the crystal stream gushing forth out of the flinty rock, to the wide waters of the deluge; from the lonely path of the wanderer, to the gathering of a mighty multitude; from the tear that falls in secret, to the din of battle and the shout of a triumphant host; from the mourner clad in sackcloth, to the prince in purple robes; from the gnawings of the worm that dieth not, to the seraphic visions of the blest; from the still voice of conscience, to the thunders of Omnipotence; from the depths of hell to the regions of eternal glory, there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light which does not come within the cognizance of the Holy Scriptures. Therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply, and no condition of humanity necessarily excluded from the unlimited scope of adaption and sympathy comprehended in the language and spirit of the Bible.' "

* * *

Low views of God's law lead to self-righteousness, to low views of sin, and to denial of Christ crucified.—*Rev. George H. Lee.*

Evolution: Is it True or False?

By George Boddis, S.T.D., Marcus Hook, Pennsylvania

DR. VERNON KELLOGG, in his *Evolution the Way of Man,* informs us that evolution is defined in a score of ways, but not clearly in any way, that each one defines it for himself and that no two define it alike. It is to this fact that he attributes so much misunderstanding on the subject, and he asks, "How can there be evolutionists and anti-evolutionists when there is no agreement between them as to what is meant by evolution? when each person means what he pleases to mean, with little or no regard as to what his colleague or antagonist means?" If this be true, it is no wonder that readers are confused and misled.

Our purpose in this paper is to explain what we understand by evolution. As far as possible we shall permit the evolutionists to speak for themselves. We shall endeavor to look at the question from both the negative and positive side.

What Evolution is Not.

By taking up this side of the question we may be able to avoid some of the misunderstandings which are so lamented by Professor Kellogg.

1. *Evolution is not creation.* Some writers use the words interchangeably. In a book published more than forty years ago, Edward Clodd calls his plain account of evolution *The Story of Creation.* Perhaps he used the word "creation" as a concession to popular thought, especially as that term has always been associated in the human mind with the origin of the universe. Yet he does not stand alone. Dr. E. D. Cope says, "The science of evolution is the science of creation," and even Prof. Osborn has defined evolution as "a continuous creation of life fitted to a continuously changing world," explaining that "the creative process consists of the incessant creation of new forms and combinations of energy in the animal world, of new means of enjoying the rest of the universe both in the animal and in the human world, of new moral, spiritual, and intellectual powers gained sometimes slowly, sometimes suddenly" (*The Earth Speaks To Bryan,* pp. 52-53). In order that there might be no confusion of thought we shall therefore give a definition of creation and one of evolution.

Dr. A. H. Strong has defined creation as "that free act of the triune God by which, in the beginning, for his own glory, he made, without the use of pre-existing materials, the whole visible and invisible universe" (*Systematic Theology,* p. 371). Such is the meaning which has generally been given to the term, and it is so understood today.

The Century Dictionary thus defines evolution: "Evolution, the doctrine of the derivation of all existing species, genera, orders, classes, etc., of animals and plants, from a few simple forms of life, if not from one; evolutionism. In this sense, evolution is opposed to creationism, or the view that all living things have been created at some time substantially as they now exist."

Even a superficial study of these definitions will show the difference between them. To speak, therefore, of creation and evolution as being identical is to confuse the mind and lead men astray. James Sully writes: "It is clear that the doctrine of evolution is directly antagonistic to that of creation. Just as the biological doctrine of the transmission of species is opposed to that of special creation, so the idea of evolution as applied to the formation of the world as a whole is opposed to that of a direct creative evolution."

2. *Evolution is not the same as development if we use the word with its usual meaning.* It is true that modern dictionaries define the word "development" in an evolutionary sense, giving as one of its meanings: "The series of changes which animal and vegetable organisms undergo in their passage from embryonic state to maturity, from a lower to a higher state of organization." Whether or not this definition covers all that is meant by the theory of evolution we leave others to decide. Certain it is that evolutionists appropriate both the definition and the illustrations.

Prof. Crampton, in his lectures on the *Doctrine of Evolution,* uses as illustrations the growth of the locomotive from the crude invention of Stevenson to the Twentieth Century Limited, and of the steamship from Fulton's steamboat to the Lusitania. But is there not a vast difference between the development of the locomotive and the steamship and what is generally meant by the origin of species? By no stretch of imagination can the Lusitania be said to have descended by natural genera-

tion from the steamboat of Fulton. Every step in the progress has been governed by the inventive genius of man, each improvement being effected by a master mind from the outside. The illustrations are more in harmony with the doctrine of creation than with evolution. The development of an egg into a chicken, of an acorn into an oak, or the growth of a child into a man or woman is not evolution. If this were all that is implied in it, the doctrine would meet with little opposition. With such evolution men have been familiar from the earliest time.

Centuries before the evolutionary theory was conceived the Book of Genesis spoke of herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, and the same is declared to be true of every form of life in the sea, in the air and on land, not excepting man himself. Development no man questions; but evolution is an entirely different thing.

3. *The bringing into existence of new varieties of a species is not evolution.* Much has been written concerning the experiments and wonderful achievements of Luther Burbank and others. We are told that Burbank has constantly created new species out of older species; and the Marquis wheat is often used as evidence of evolution in recent years. The conversion, as the result of careful cultivation, by Burbank, of the common desert cactus into a fairly edible plant is triumphantly referred to as a living illustration of how evolution can be hastened.

But can any of these things be said to be new species? Are they not in line with what men have been doing for centuries? The careful cultivation of animals and plants, in which the experimenter assorts and selects his material, rejecting most of the results, and sifting the rest again and again, is one thing; the results produced in a wild state by nature an altogether different thing. The success of these experiments is no more than should be expected by an intelligent reader of Scripture. It is certainly implied in the words, "In the sweat of thy face shalt thou eat bread." If the Bible be true the ground is under a curse, and some of the effects of the curse may be removed by man's efforts.

Variation within the type is something which not even the most convinced creationist is concerned to deny; but, as we have already pointed out, not a single variation can rightly be pointed to as a new species. The Marquis wheat is still wheat, although of an improved variety; the edible cactus still a cactus, the American beauty rose nothing but a rose, and improved breeds of animals have not changed their species in the least. Moreover, the highest scientific authorities confess that if any of them be left in the open for a few generations there would be a general reversion to the original type.

What Evolution Is.

We shall not attempt to give definitions except as they may be necessary to explain our meaning as we proceed. Most readers are familiar with the famous definition of Herbert Spenser: "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." Put into more simple English it may be rendered thus: "Evolution is the making whole of the substance of which the universe is made, together with an accompanying separating movement, during which the substance passes from an uncertain, unconnected sameness to an exact, consistent dissimilarity; and during which the still operating movement undergoes a similar change."

We are not sure that our paraphrase of Mr. Spenser's definition has made it any clearer so far as the average reader is concerned. That it is accepted by scientists will not be doubted. Indeed, if evolution be a universal law or principle connecting and explaining the worlds of matter, life and mind, it is as good as any other. Our aim, however, will be to explain rather than define.

1. *Evolution is a natural process independent of the agency of a personal God such as is revealed in the Bible.* Sully tells us that "evolution is a natural history of the cosmos, including organic beings, expressed in physical terms as a mechanical process;" LeConte says it is "a continuous progressive change, according to certain laws, by means of resident forces;" and Cope defines it as "the teaching which holds that creation has been and still is accomplished by the energies which are intrinsic in the evolving matter, and without the interference of agencies which are external to it."

All of these definitions exclude God. Sully emphasizes the physical and the mechanical, LeConte the certain laws and resident forces, and Cope excludes any external agent whatever. Even those who call themselves "theistic evolutionists" do not look upon God as

external to the universe, but as immanent in it and having no existence apart from it.

A prominent professor was once asked, "Is not God the author of the laws of nature?" and answered, "God is the laws of nature and the laws of nature are God." To use the words of Dr. McGiffert, "God is considered as the soul of the world, the spirit animating nature, the universal force which takes the myriad forms of heat, light, gravitation, electricity and the like." He is "the spiritual forces of the world in which we live," "the unseen force of the universe," and "the common will of all living creatures."

Whether we believe it or not evolution in its last analysis spells atheism. It is the great antagonist of the Christian religion, and is accepted by materialists and atheists as evidence that their conception of the universe is true. Even some modernist theologians have declared that the question of atheism is a secondary matter and that "liberalism is building a religion that would not be shaken even if the very thought of God were taken away."

2. *Evolution covers all things, the non-living and the living.* LeConte says that the process of evolution "pervades the whole universe, and the doctrine concerns alike every department of science—yea, every department of human thought." To him it is "literally one-half of all science" and "determines the whole attitude of the mind toward Nature and God." With reference to the non-living the doctrine is called "cosmic evolution;" as it concerns living things it is called "organic evolution."

Prof. W. Patten, of Dartmouth College, in his *Grand Strategy of Evolution,* writes, "Cosmic evolution and organic evolution, the growth of suns and stars, or earth and plant, and man, are continuous parts of one process, . . . different phases of one continuous, all-pervading process of creation. . . Evolution, based on permanent natural laws. . . A universal creative process back of evolution" (pp. 30, 32).

Prof. Xenos has pointed out that previous to the time of Herbert Spenser the scientific use of the word evolution was limited to the department of embryology, but that it was used by him to comprehend all orderly changes in Nature. He also says:

> Since the appearance of the inductive method in scientific research, and the rise of the science of biology in particular, the idea of evolution has been elaborated into a great systematic generalization, and proposed as the philosophy of all perceptible phenomena. Beginning as a working hypotheis in a special narrow department, that of biology, it has been extended into all the sciences until all come under its dominence, and it is viewed no longer as a mere working hyphothesis, but as a demonstrated philosophy with the force and certainty of fact (*The International Standard Bible Encyclopedia,* Vol. II, p. 1044).

3. *Evolution is a gradual unfolding of all things in the universe from the primeval homogeneity to the present complexity and variety.* It is thus explained by Prof. Crampton:

> Wherever we look we see evidences of nature's change; every rain that falls washes the earth from the hills and mountains into the valleys and into the streams to be transported somewhere else; every wind that blows produces its small or greater effect upon the face of the earth; the beating of the ocean's waves upon the shore, the sweep of the great tides,—these, too, have their transforming power. The geologists tell us that such natural forces have remodeled and recast the various areas of the earth and that they account for the present structure of its surface. These men of science and the astronomers and the physicists tell us that in some early age the world was not a solid globe, with continents and oceans on its surface as now; that it was so very hot as to be semi-fluid or semi-solid in consistency. They tell us that before this time it was still more fluid, and even a mass of fiery vapors. The earth's molten bulk was part of a mass which was still more vast, which included portions which have since condensed to form other bodies of the solar system,—Mars and Jupiter and Venus and the rest,—while the sun remains as the still fiery central core of the former nebulous materials, and which have undergone a natural history of change to become the solar system. The whole sweep of events included in this long history is called cosmic evolution; it is the greater and more inclusive process comprising all the transformations which can be observed now and which have occurred in the past.
>
> At a certain time in the earth's history, after the hard outer crust had been formed, it became possible for living materials to arise and for simple primitive creatures to exist. Thus began the process of organic evolution—*the natural history of living things*—with which we are concerned in this and later addresses. Organic evolution is thus a part of the greater cosmic process. As such it does not deal with the origin of life, but begins with life, and concerns itself with the evolution of living things. And while the investigator is inevitably brought to consider the fundamental question as to the way the first life began, as a student of organic forms he takes life for granted and studies only the relationships and characteristics of animals and plants, and their origins (*The Doctrine of Evolution,* pp. 9-10).

Perhaps we should pause long enough to state that the nebular hypothesis here given by Dr. Crampton is not the only hypothesis advanced to account for the origin of the earth and the solar system. We have among others what is called "the planetesimal theory," which is evidently adopted by Prof. Osborn. He says,

> According to the planetesimal theory as set forth by Chamberlain, the earth, instead of consisting of a primitive molten globe, as postulated by the old nebular hypothesis of Laplace, originated in a nebulous knot of solid matter as a neucleus of growth, which was fed by the infall or accretion of scattered nebulous matter (planetesimals) coming within the sphere of control of this knot (*The Origin and Evolution of Life,* p. 25).

From these quotations it will be seen that evolutionists do not hesitate to inform us how the development has proceeded. All things come from pre-existing conditions: the stars and the planets from the fire mist, the living from the non-living, vegetables and animals from one common life germ, and all forms of animal life from the most simple forms. It was once taught that man descended from the gorilla, the chimpanzee, the gibbon or the orang-outang; but the more recent theory is that these and man are all distince species, and have developed along different lines from common ancestors.

Look at the theory in all its baldness: all forms of life, vegetable and animal, all protozoa and metazoa—all insects, fishes, reptiles, birds, the higher animals and man—all came by natural processes from the common, original life form. The forces of nature are sufficient to account for these things without assuming a Creator, even though that Creator be the infinite God. With some the underlying idea of evolution is eternal, absolute continuity, all changes being the result of the absolute supremacy of natural laws, whether these laws be ordained by God or are in their nature eternal.

According to Huxley, "the hypothesis of evolution supposes that in all this vast procession there would be no breach of continuity, no point at which we could say 'This is a natural process' and 'This is not a natural process.' " Most definitions of evolution exclude absolutely the idea of God. Haeckel says it is "the non-miraculous origin and progress of the universe;" Laplace could see no need of God in the nebula hypothesis advocated by him; and, according to Sully, evolution "substitutes the idea of a natural and necessary process for that of a volitional process"—in other words, the very thought of a personal God is excluded if evolution as expounded by its leading advocates be true. Indeed not a few evolutionists openly assert that the doctrine does away altogether with the need for God.

Such is evolution as taught by leading teachers. We are not unaware of the fact that there are many who call themselves "theistic evolutionists," and the charge might be made that in our presentation we have not done justice to men of this school. Among those who testified at the Scopes Trial was Prof. Mather, of the department of Geology at Harvard University. He holds that there is no necessity for choosing between evolution and religion, that evolution was "not a power, not a force," but "a process, a method," God was the Power, the force, who necessarily uses processes and methods in displaying His power and exerting force. He also states that not one of the facts of evolution "contradicts any teaching of Jesus Christ known to me," and asserts that "the theories of theistic evolution held by millions of scientifically trained Christian men and women lead inevitably to a better knowledge of God and a firmer faith in His effective presence in the world."

Such testimonials might be multiplied indefinitely. We are not questioning the honesty of those who make them. On the contrary we believe them to be perfectly sincere; but none of them appeal to us. Indeed, as we examine their discussions of evolution and religion, we are led to question either their "theism" or their "evolutionism." What is theism? Prof. Flint defines it as follows:

> Theism is the doctrine that the universe owes its existence, and continuance in existence, to the reason and will of a self-existent Being, who is infinitely powerful, wise and good. It is the doctrine that nature has a Creator and Preserver, the nations a Governor, men a heavenly Father and Judge (*Theism,* p. 18).

If this definition be accepted, theism is inconsistent with any thorough-going and consistent theory of evolution. According to theism God creates, preserves and governs the universe. It affirms with pantheism and deism the immanence and transcendence of God, and is in harmony with the idea that God enters into personal relation with man to aid and enlighten him. Is this true of so-called evolutionism? Some of the authors whose definitions we have given above called themselves "theists;" but who would guess from the definitions that God had any part in their system?.

LeConte's conception of "certain laws," "resident forces" and a "process pervading the whole universe" would seem to exclude the idea of a Creator prior to and above the cosmic process. Is there any room for God in the definition of Cope or Sully? The doctrine of the divine immanence as taught by theistic evolutionists and modernists is scarcely distinguishable from pantheism, and that doctrine, according to President McGiffert, "owes

its prevalence, in part, at least, to the very conception of evolution to which naturalism in theology is largely due."

There may be a Christianity which is compatible with the theory of evolution; but it is not the Christianity of the New Testament and the historic Church. Theistic evolution is a hybrid theory,—one-tenth God and nine-tenths naturalism. Theistic evolution teaches that there is a "unity of force or of substance, making all things the expression of the one all-pervading energy or of one all-embracing divine being" (McGiffert, *The Rise of Modern Religious Ideas*, p. 20). It looks upon all things and all events as supernatural since they are all expressions of the immanent God.

That theistic evolution denies miracles, including such events as the Virgin Birth of our Lord and His resurrection, is acknowledged by such writers as E. G. Conklin and Shailer Mathews, the former of whom declares that the "centre of the conflict between science and theology is naturalism vs. supernaturalism" and the latter that "miracle in any real sense of the word is unthinkable, the world view on which it rests having vanished."

It is for these reasons that we have ignored theistic evolution as such. Again we assert that we do not question the honesty of those who call themselves theistic evolutionists; we may even allow them the right to call themselves "Christian" evolutionists, if they wish; but we believe evolution to be inconsistent with both theism and Christianity. Logically it results in deism, pantheism, agnosticism or atheism.

The Cosmogony Problem and the Meaning of Hebrew "Yom"

By Professor Herbert W. Magoun, Ph.D., Belmont, Massachusetts

IT IS a familiar truth that no two languages are alike. Translation is therefore not only difficult in places, but even impossible. American slang describes the young lady to whom a student is paying attention as his "regular girl." Put into German it becomes his "girl made according to rule"! If a German remarks, "Das ist geschichte," its English equivalent is not a translation, for it does not mean "That is history" but "That is a whopper!"

In some cases words are parallel to a certain extent, but one goes farther than the other. That is what happens in the case of Hebrew *yom* and English day. The English word is much the broader of the two. According to the *Century Dictionary* it has seven well-defined uses: 1, the period of sunlight; 2, light; 3, twenty-four hours; 4, a set period of twenty-four hours (washing day); 5, time; 6, distance (day's journey); 7, contest (won the day).

In a single passage of the New Testament, Acts 1:12, the expression, "a Sabbath day's journey," occurs; but nowhere else is there any indication that the word *yom* could have been used with the meaning "distance." The word actually employed is necessarily Greek; but no evidence for such a usage in the Classical language has been cited, so far as now appears. The possibility remains that *yom* could be so used in this one expression, though it was evidently a late development due to rabbinical teachings.

In sixty-two passages of the Old Testament, *yom*, or its plural *yamim*, is rendered "time," and in scores of other passages, especially in the prophets, it could be appropriately so rendered; for the phrase, "day of temptation in the wilderness," means the time of temptation, a period of forty years, and all similar expressions have a similar connotation. Without exception they mean an indefinite time period of some sort, now longer and now shorter.

No less an authority than Edouard Naville, the great French Egyptologist, holds that this is the original meaning of the Hebrew word, which he likens to its Egyptian equivalent, and he is evidently right; for the only other known meaning of *yom* is the period of daylight, and that is about as indefinite as anything can be. In New England it varies from some seven and a half hours to fifteen and includes everything in between; but elsewhere the variation is far greater as well as much less.

This last statement regarding the meaning of *yom* is based on a verse in the Old Testament itself; for Genesis 1:5 expressly says that *yom* was the name given to the daylight period as distinguished from the night. Further-

more, wherever in the Old Testament—and usually in the New—the night is included in the thought, it is also included in the statement. It is therefore impossible to give *yom* any such meaning as "a period of twenty-four hours." It simply does not and cannot mean that. It is restricted to meanings 1 and 5 as given above for the English word "day," and a careful examination of some twelve hundred passages in the Old Testament showed the fact conclusively.

In a number of places it looked as though a solar day could be meant; but a re-reading dispelled the idea and made it clear that no such meaning was ever intended by any author in the Old Testament. Later, it was found that no such idea was even possible until comparatively recent times, when a Greek philosopher had prepared the way for it by suggesting that day hours and night hours be made of the same length and then combined so as to make twenty-four, equal in duration, instead of twelve of one kind by day and twelve of another kind by night. Hipparchus was the man, and the time was about 150 B. C.

But even so, it is but a few centuries since mean time (equal hours by day and night) came into general use, and until they did "day" was not made to include night. A period of twenty-four hours was "a day and a night" or "a night and a day," and the Greeks expressed the idea by a compound made up of the word for night plus that for day — nuchthēmeron. Clocks and watches were responsible for the change, although the days of the month had prepared the way long before. They were thought of as days, simply because the nights were for sleep. They retired early and arose early, and modern night life was as yet unthought of; but the nights were necessarily involved, and in the course of time the word "day" took on a connotation that included the night as well. The idea, however, is modern, not ancient.

Entirely apart, therefore, from any geological consideration whatever, the word *yom* in the first chapter of Genesis does not and cannot mean a period of twenty-four hours, but must necessarily mean either a period of daylight or one of indefinite length. This feature of the problem has been entirely neglected, and men have read into ancient Hebrew what is really modern and not pertinent.*

*Day and night were parallel terms, and day could no more mean twenty-four hours than night could, or can now.

The looseness of an early day, which did not always feel the need of being perfectly exact, made such an outcome only too easy, and men are prone to see things in the light of their own times regardless of any anachronisms that may result. They occur in the work of Bible commentators, because scholars are no exception to the rule and act very much as other men do under similar circumstances. Unless a man has steeped himself in oriental ways and has become acquainted sympathetically with oriental thought processes, he is bound to err in these matters; for he will see things through his own spectacles and not through those of the oriental.

The only natural inference to be made from these premises is the conclusion that the "days" of Genesis I were periods of indefinite length corresponding to the periods postulated by geologists; for periods of some sort they must have been, and it seems foolish to regard them as merely daylight periods—periods that did not begin until the fourth day. It is doubtful if any one would be satisfied with this explanation; and yet it is either that interpretation or the other, since there is no linguistic alternative, and warping the language to fit a theory is anything but admissible.

It has been suggested that the geological periods favor evolution and should accordingly be rejected; but that argument is unworthy of any real seeker after truth, since it displays a disposition to dodge facts rather than to face them. The geologist who traveled five hundred miles to see certain rocks and then turned back just before he got there showed the same weakness. He advocated the aqueous theory, and a friend told him that they favored the igneous one!

Supposing the geologic ages do favor evolution, has that any bearing on an effort to get at the truth? A truth-seeker should dodge nothing. He ought to weigh everything carefully and then reject whatever is found wanting. Howorth's contention that the bones piled up on the New Siberian Islands must have been the result of a flood is unanswerable; but his theory that the flood itself was caused by a sudden emptying of a great inland sea in China is not merely lame but is wholly inadequate as an explanation, if the topography of Siberia has a proper place in the problem as a pertinent factor.

The geological ages involve a long and gradual development, with a wonderful succession of forms of increasing complexity, and they seem to many to furnish a conclusive proof of evolution. They do not. What

they furnish is merely presumptive evidence, which is a long way from proof. Presumptive evidence indicated—proved plainly to some minds—that Houdini was in league with the devil; but he was, nevertheless, the arch foe of spiritism, and all his "magic" was subject to the laws of physics, as he himself insisted. He knew how his feats were accomplished, and he did them without the devil's help.

The progress shown in the fauna and flora of the geologic ages has a remarkable parallel in the mineral world, in a marvelous series of crystals, beginning with simple forms and going on to the intracicies of the snowflake. No two of the last are alike; and yet they all show the hexagonal structure as their basic form. Some are comparatively simple, and some are decidedly complex. All are beautiful. Magnified, they become awe-inspiring. Development is all that can be claimed in the crystal world, and the idea that one crystal evolved from another would be rightly regarded as absurd.

Again, there is progress in the transportation field, beginning with a one-wheeled vehicle and going on up to the automobile and the railway train; but no one regards that progress as an evolution in any true sense of the word. The wheelbarrow did not beget the bicycle. An outside designer produced each of them, and neither had anything to do with the matter except as it furnished raw material in the form of suggestion to work with and upon. Each involved the laws of physics, and each had some relation to the other on that basis; but that was about all the two had in common.

The fauna and flora should be judged on a similar basis. They all show an intricate and amazing fitness for their part in the world's economy, and they all indicate an intelligent designer who fashioned them with an ingenuity that surpasses human genius. To suppose that the human hand and arm resulted from mere chance, to say nothing of the entire body and the mind that rules it, is to stultify the reason. It is worse than affirming that watches grow on bushes. They are the product of the mind and hand of man. Can that mind and hand be a result of blind chemical and physical forces? Can the less and inferior produce the greater and superior? Is such a contention tenable or even rational? Is "gullible" too strong an epithet for one who accepts it?

While the geologic ages do not and cannot justify the "onion skin theory," because there is too much evidence against that theory, they are not thereby destroyed. Far from it. The substitute deluge theory, involving as it does but a single year for its full force, utterly breaks down as an adequate cause for the phenomena it claims to explain. Indeed, it leads to positive absurdities if it is pressed to its limits. It came too late in the history of the world, to begin with, and it makes anachronisms indispensable as a factor in results.

Does that mean that Professor Price is wrong in his claims that floods had a lot to do with the conditions now found? Not at all. It simply means that those floods were more stable and more lasting and much earlier than Noah's deluge. That is all. Like Howorth, he is right in his main contention but wrong in his minor one. It cannot be that Noah's flood did it all; but it can easily be that the conditions involved in Sir George Darwin's *The Tides* would suffice to do it all and satisfy some other things that geologists have long been claiming without being able to furnish a cause that seemed adequate.

Unfortunately, Sir George did not carry out his argument, but left it hanging in the air, so to speak. As a result, some foolish deductions have been made, such as the assumption that the moon bulged out from the equator or that it left the Tuscarora Deep east of Japan when it flew off into space.

If it was once a part of the earth, there is but one possibility in the matter; for the two revolved on the same axis. That means that the South Pole is the only place where it could have been attached. Conditions the world over favor such an assumption, and many puzzling geological facts can be accounted for on such a basis. Some astronomical ones can also be accounted for—adequately. The laws of physics supply the necessary material.

We need the geologic ages even if we stick to Genesis alone and discard all geology, and we need them still more if we put any faith in geology; for it is not reasonable to suppose that all the great geologists have been wrong in all this age matter. Professor Price denies the Ice Age; but it is too well authenticated to be rejected, and it furnishes an adequate cause for Noah's flood at an appropriate date, since it sank—so geologists hold—a part of two continents; but in doing so it inevitably thrust upward by way of compensation the oceanic plateaus far beyond their present level.

Readjustment brought them down to their present level, to all appearance.

Studying isolated facts has too long been the fashion. The real need is an imagination that can corrrelate those facts taken from many fields and form from them a consistent whole. Geology cannot do it alone. Astronomy cannot. Theology is equally helpless. Philology can help by seeing that language is correctly interpreted; but it can go no further. However, if the interpretation is wrong, the whole exegesis is vitiated.

Scholars are dependent one upon another; but they are about as congenial as labor and capital! Co-operation is the thing needed. Progress is not possible otherwise, and it is time men woke up to the truth and acted accordingly.

The first thing needed is a systematic understanding of viewpoints. To the scientific evolutionist creationism means that God said, "Let man be made," and a mass of inorganic unorganized matter proceeded to collect itself, produce various chemical changes in itself, transform itself into organic matter, collect a proper amount of that organic matter suitably transformed for each of the various organs of the human body, and thus constitute a perfect organic whole. In other words, dead matter obeyed a *fiat*.

From his point of view that is not merely impossible; it is preposterous. To him, therefore, the doctrine of evolution is infinitely superior to that of creationism, and he regards it as far more dignified and reasonable. That is why he is unable to see how a man can accept creationism, unless he is a thoroughgoing ignoramus. He accordingly calls all such people ignoramuses.

An alternate supposition, based on Genesis 2:7, is that God took upon Himself the form of a man, gathered some dust, added water, made an image, and then transformed the mud image into a man. To the scientific evolutionist that also is preposterous or worse, especially when it is remembered that the human body is about ninety per cent water.

Now, believers in creation do not hold either of these views; for they do not as a rule go into details or methods. They leave that to the scientific evolutionists and think that they can hang themselves in the process. Creationists stop with the belief that God somehow produced man and the animals—how, they do not pretend to say. They do not know, and they are sure that no one else does either. It suffices for them that God was the author of it all, and they are content to leave speculations as to how He did the thing to others.

From their standpoint, the assumption that matter somehow got itself transformed into protoplasm, and then protoplasm somehow got the notion that it was necessary to progress and so proceeded to evolve, is the limit, since it puts into protoplasm an intelligence that surpasses human wisdom. "Back of it all somewhere there is an inscrutible Intelligence." Every one has to admit that. To ascribe it to protoplasm rather than to God, is to them the very negation of thought. It is so childish that they cannot comprehend how any sensible man is able to tolerate it, to say nothing of accepting it.

Going on, they ask how protoplasm could select the proper place for eyes, for example, and then make them correspond exactly in every animal form, suiting each pair to the needs of each individual sort. The very thought is foolishness to them. And it also seems so utterly illogical that they cannot even entertain it. A designing Creator, making such things conform to the requirements of the physical world, they can believe in; but blind chance plus blind matter is no adequate cause for anything, to say nothing of such an orderly world as ours, as they see the matter. There is nothing reasonable or dignified in it for them. Such effects demand an adequate cause.

The progressive types of the fauna and flora of the world, to them, indicate merely successive acts of the same great Designer, who utilized the unchanging laws of physics by applying them to forms that show unnumbered variations of the same basic principle, and this explains the phenomena of comparative anatomy, as they see things. It parallels the development in transportation, where the same basic idea of a rotating wheel is found in any and every conveyance that does not fly or is not itself carried bodily on land or by water. Some wheels are mere planks spiked together and fashioned into a circular form, while over against them can be found wheels of the steel-disk construction with balloon tires and ball bearings. They are complex, but they are still wheels.

The orderly progression of animal types is regarded as a parallel case, not as an indication that the lower begat the higher and so managed to cross the line of species at various and sundry places in the process. The utter lack of trustworthy connecting links seems to creationists like a fatal weakness in the

whole theory and one that must end in its destruction. The efforts of fifty years, they maintain, have all failed to find any fossil remains that can be regarded as genuine connecting links, and they ask pertinently, "If any such have been found, why are evolutionists hunting so feverishly for them still?" The hunt is still on, and it is a fair inference that the evolutionists themselves realize the precariousness of the claims based on the supposed links, which are so meager in actual extent that many physicists refuse to accept them at anything like their assumed value. They are claimed as links; but the claim has been so often and so completely discredited that creationists regard it as little better than a hoax and a laughingstock. Why shouldn't they?

They simply refuse to believe that a few fragments of bone, the relationship of which is disputed in some cases, can be taken to "prove" evolution in any true sense. They consider that "the wish is father to the thought," and it certainly looks that way, when the inside facts are once known. Belief in such things is to them credulity at its worst. It can hardly be called faith.

Now, the strength of evolution lies in the fact that it proposes a method of development that seems plausible and that any one can understand, if he takes a superficial view of things. Ordinary men are too busy to do much else, and a thing that is plausible "gets by" in consequence. Few stop to look below the surface or to notice the new difficulties that arise, and fewer yet look far enough to see where things come out. The consequences that result from a given line of reasoning do not come within the scope of their vision, and for that reason they are content to accept the conclusions presented to them and let it go at that. In this fact may be found the basis for the old saw, "A lie will go around the earth while truth is putting on his boots." It will and does do it easily. That the logical outcome of evolution is atheism never occurs to ordinary men, and they become indignant at the very suggestion. Nevertheless, it is true, and atheists are justified in so declaring.

A way of escape is supposed to be found in "theistic evolution"; but "theistic evolution" is as much of an impossibility as salt fresh water. The two things are mutually exclusive. It is true that whatever God may have put into matter by involution could be brought out of it by evolution; for that is what happens in the development of the individual from the ovum or the plant from the seed. To that extent evolution is true and sound. Every seed—plant or animal—reproduces after its kind. If evolution stopped there, all would be well; but it does not stop there. It presumes to cross the line, introduce new elements, make countless infinitesimal changes which the experiments of fifty years have now proved to be unjustified, and not only to upset the fixity of species at some period of the world's history but also to allow matter plus environment to do it by some such thing as "natural selection."

This last item rules God out and does it effectively. You can no more put God into the equation and still have evolution on such a basis than you can keep water fresh after dumping into it a lot of salt. By leaving out "natural selection," which is but another name for chance, it might be possible to get "theistic mutation"; but that is a very different thing from evolution in any sense, since the latter is supposed to be extremely gradual and the former is known to be abruptly sudden in operation. Varieties are produced by mutation. They come by "sports," some of which do not revert. Care and cultivation at the hands of men is the usual cause; but environment sometimes suffices to fix a variety and make it permanent. In any event, however, the new forms obey Mendel's law, which was once heralded as a proof of evolution but is now definitely recognized as a *cul-de-sac* and therefore an obstacle to evolution.

The strong point in creationism is an adequate first cause. Its weakness is this: it has nothing to offer in place of evolution as a method for obtaining results; for neither of the interpretations given it by those opposed to it can be accepted as reasonable on a scientific basis, and nothing that does not potentially involve the one or the other in some form (for instance, by means of meditation, the Hindu pantheistic "All-soul," *Brahman*, is said, through "Golden Egg," *Hiranyagarbha*, to have produced the heavens and the earth by splitting it in two, but to have brought forth the waters and men from his own substance, putting seed into the waters for later development) has ever been suggested except, apparently, by Lucretius, and his idea that men grew in nests in the earth is fantastic.

Evolution has a definite program, going back to protoplasm. It admits that it can go no further. That is all it pretends to know. It has no great and sufficient first cause. Creationism does have, but it lacks a definite pro-

gram according to which that cause acted. It goes back to God and admits that it can go no further in either direction, since it knows nothing more. No one does, as a matter of fact; for what men postulate is inference, not proof, and it certainly is not knowledge. On that point scientists err woefully.

They scoff at the *fiat* theory; but the only pure *fiat* mentioned in Genesis has reference to light. All the others by implication or statement indicate that God made use of a process of some sort to bring about the desired results. To that extent the evolutionists have the best of the argument; but that does not justify them in postulating processes which, by their very nature, rule God out entirely! What those processes were, can only be conjectured —no man saw any of them—even if some of them do seem to be tolerably evident, and in accord with geological theory. Positive dogmatic assertion concerning details in the realm of cosmogony is therefore out of place for either party.

No *fiat* was used in man's case: "Let us make man. . . God created man." That implies a process of some sort, and it does not imply haste. With all of eternity in which to work, why should God make haste? If a seed planted today became a tree and bore fruit tomorrow, we should be robbed of all our present pleasure in watching its development. Has that fact no application here? Did God make haste? On this point, again, evolution has a certain advantage, and it should be honestly admitted. There is still enough against the theory to condemn it effectively.

It is hardly to be wondered at that men have tried so hard to combine the two theories, although they are hopelessly at variance. Both are still theories which cannot be proved, since neither can be put to a practical test. Each must be accepted by faith on the evidence available. Which is the more rational? Reason demands an adequate first cause. Evolution has none. Science demands a process. Creationism has none that will satisfy enquiring minds. And, like oil and water, the two positions will not combine. They will not produce "theistic evolution," even if men imagine that they will do so, since the two things are by their very nature mutually exclusive. Shallow thinking overlooks that fact.

Is the case hopeless? Is peace impossible? Not necessarily. Two things must be included: God and a rational process that recognizes Him as the active agent. It may be that He worked by methods akin to evolution; for there is evidence to that effect in one case in the Bible itself. He did not create out of hand the body of Jesus; He used a woman as the natural medium for the process, and if we once accept that fact it follows that He may have worked in a similar way all along the line.

Such a theory would make God fundamental, it would necessitate creation only where a new element not previously in existence—such as man's personality—was involved, it would eliminate the necessity of a creative act for every species of animals, substituting therefor a modification through an asexual process like the one mentioned, and it could be called "theistic mutation," because that term would describe it exactly. Such a theory might be acceptable to the advocates of "theistic evolution" so-called; but it would never suffice for those who are consistently seeking to be rid of God. For them, it would still be "Evolution or nothing."

Materialistic evolution will never satisfy a deep thinker, though it may satisfy a shallow thinker who has a logical mind; for a man may think logically with premises that are irrational, since logic takes no cognizance of the truth or falsehood of a premise. It concerns itself only with the relationships of things premised. It is therefore possible for a man to be logically illogical, and many avail themselves of the privilege.

What we need to do is to formulate all the possible ways in which God could have worked and then examine each in turn as to its feasibility. Some can be eliminated speedily and surely. Others must be weighed with all possible care. Out of those possible methods it may then be allowable to select the one that seems most reasonable; but, even so, conjecture is all that can be claimed for the result. So long as any other possibility remains, in any matter needing an explanation, proof is out of the question. That is a fundamental principle of logic, and it cannot be abrogated. Until every other possibility has been effectively eliminated, therefore, there can be no proof of any theory, no matter what it is or what its nature. Men forget that, especially evolutionists.

Now, if it is once admitted that the virgin birth took place, it follows inevtiably that God may have worked in a similar way at the beginning of things, and that contingency annihilates the possibility of proving evolution, since the two processes are fundamentally different. Evolution may still have presumptive evidence; but it cannot have and never has

had anything more than that. Indeed, some of the so-called proof has been mere speculation and nothing else. To say that a thing may be so and so is a long way from proof. Men forget that, too.

That the virgin birth occurred, is evidenced by every item in the life of Jesus, to say nothing of the experience of millions of Christians during the past nineteen centuries. To suppose that a mere human being could be what He undoubtedly was and do what He did—even the *Toldoth Jeshu* does not attempt to deny His works—is to postulate a greater miracle than that of the virgin birth itself. On the other hand, if the story of that birth is true, the rest follows naturally: it is only what ought to be expected.

Rejecting the virgin birth means just one thing—the verdict of the Jews down through the ages—that Jesus was a bastard! That is what they have always called Him. Traces of that belief can be found in the New Testament, there is more in the *Talmud*, still more in the *Toldoth Jeshu*, and unequivocal testimony in the New Testament that He was not the son of Joseph. He was called such by name, Bar-Joseph, as Luke indicates (3:23, Greek text: the English translation is wrong); but He was not so regarded. "We have one father" implies "not two, as you have," *i.e.* a real one and a legal one (Joseph), and the rest of the insult (John 8:41) is equally clear.

The virgin birth cannot be disposed of, and the reasoning above is therefore sound. God may have so worked at the beginning. Saying that much is not reproducing the creational series of Agassiz, etc.; for the supposition is unlike anything heretofore proposed, so far as now appears. The suggestion seems to be wholly new; but it is more reasonable than the *fiat* theory or the mud-image theory, and it is certainly more reasonable than the protoplasm hypothesis. A real and adequate cause there must have been. To call it "nature" gets us nowhere; for that merely begs the question by cloaking the nudity of a materialistic conception of the universe and of cosmonogy, with an ambiguous term. It does not change its character in the least.

Men persistently demand an answer to the question, "How did man originate?" They refuse to be satisfied with the answer, "God created him in His own image." The condition is real and serious. It should be faced. Some hypothesis is demanded that will discount evolution, and this one seems equal to the task. It will even fit into the teachings of biologists, which appear to point straight to the *eliphantidae* of an early day—small, trunkless, tuskless, hairless, and light colored—as an "animal parent" whereby, through an asexual process, man could be formed out of the dust of the ground by means of digested vegetable matter. Such a theory—consider the intelligence of the elephant and his bony framework—would make the monkey hypothesis look cheap indeed.

There is nothing in the Hebrew to forbid such a speculation, since the language implies some sort of a process. Human reason demands one, students will not be satisfied without it, the "content" of *yom* calls for geologic ages, and a process of some sort must have been employed. There is no escaping that conclusion on any basis. Would such a theory as this provide a way of escape—and compromise—for each party? There can be no peace without concessions. The age is one of doubt, questioning, and unrest. It is also one of dogmatic assertion, especially by scientists. Why can't they realize it?

They preach toleration and practice intolerance. They will listen to no teaching but their own. Like the preachers of "brotherly love," they believe in a division of labor. The preachers want to be the brothers and let the rest of us do the loving, and the evolutionists want to do all the talking while we maintain a respectful silence and swallow all their—bunk! If that is not the right word for it, why do they shift their ground so often and so often contradict one another? "Off again, on again, gone again" seems to fit the case.

A sophist once meant a wise man. It came to mean a trickster. Prevent in like manner once meant to go before (to help). It came to mean to hinder. Will liberal sometime take on a connotation suggestive of bigoted, or scientist one suggestive of bluffer? Stranger things have happened, and men already begin to voice something akin to the suggestion.

Cosmogony cannot go beyond speculation and hypothesis. It is therefore not only useless but senseless to claim superior knowledge because some hypothesis has been swallowed whole and not even then been properly digested. That sort of thing is its own condemnation. It does not argue broadmindedness or toleration or even common ordinary politeness, not to say decency.

The geological ages fit the meaning of *yom*, and we should promptly admit it as honest men; but that does not mean that we are to

stultify ourselves by accepting a theory that by its very nature rules God out and discounts *yom* itself in so doing. If we are to accept any theory of a materialistic line of development, it must be one in which God uses matter to produce progressive results, not one in which matter takes the helm and runs the universe by chance.

An Ungrateful Child

By Christopher G. Hazard, D.D., Catskill, New York

SCIENCE is often an ungrateful child. It thanks itself for the gift of its Creator. It explores creation, calls it nature, and imagines itself a maker when it is only a discoverer and a user. It deals with what it finds and curiously develops and combines the materials that are furnished it, but it never adds anything to nature. It does not enlarge natural resources by creating new substances or new laws to govern old ones. It seeks out and accomplishes many inventions, but all on borrowed capital. All the materials for the magnificent temple of science that crowns the civilization of our day were strewn about the world before science entered it. All the treasures of scientific wisdom and knowledge were hidden in nature before the mind of man developed them. That mind should thank God for itself and for all its riches. Alas! that it so often denies the very existence of God, as well as His wisdom, love and power, and boasts itself against Him, an instrument of His glory proudly lifting itself up in ungrateful self sufficiency.

In search of the sources of nature, of grace, and of ourselves and our accomplishments we cannot truly come short of that magnificent statement with which the Old Testament Scripture opens, "*In the beginning God created.*" A great declaration which is echoed as the inspired apostle John begins his account of Christ by saying, "*In the beginning was the Word, and the Word was with God, and the Word was God.*" "*All things were made through Him.*" To this John adds, "The Word was made flesh, and dwelt among us, . . . full of grace and truth." And another apostle, Paul, tells us that "all the treasures of wisdom and knowledge" are hidden in Christ. What then is that true science that has ever accompanied the progress of Christianity in the world but the unfolding of the body of spiritual truth by the inspiration of the Almighty?

Any conflict between true science and religion, that is true religion, would have to begin in God and be carried on in Christ, an impossible conception. The harmony may be hidden from our understandings for awhile, but it is in Christ and it will be seen in Christ. Science has been inspired in us and developed by us through Christ. In Him things natural and things spiritual exist as intimately and as harmoniously as they do in our own personalities.

How wonderfully great, then, will Christianity be in its final outcome! All the glory and the honor of the nations will be brought into it and into its service. No prophet of human development can exceed or even equal the glorious realities of its future. No prophetic vision, even with the aid of inspiration, has reached its heights. What a world can become under the development of the undisputed reign of the King of Kings is hidden from human imagination. But a few of the treasures of divine wisdom and knowledge are yet exposed to view, but all of them are in Christ, awaiting the times and seasons of the divine will, the dispensations of God.

Science is the faithful servant and ally of true religion. It is a great pity that man has ever divorced them. It is sinful and a thing of evil portent that they have been divorced. The thoughts of unbelief in God and the enginery of war are the results of such a divorce. It turns and must yet turn civilization into the grave. It makes of the world's field a bloody shambles, where flowers and fruits were meant to be death reigns.

No. Science cannot rest long upon foundations of clay. It cannot long support irreligion. In faithfulness to divine truth it will level all life structures, both physical and soulish, that are not based upon the eternal foundation of Jesus Christ. To Him must come the ultimate tribute and glory of the world. To Him who thanks the holy and heavenly Father as the Maker of heaven and earth. To us who share that gratitude will come the gladness and the splendor of that new world where righteousness and truth shall meet together, and where science and religion shall kiss each other. Into such a future is the gospel of Christ inviting us. Let the sinner forsake his ways, and the unbelieving and ungrateful man his thoughts. God is ready to have mercy upon all who will return unto Him through Christ.

Is Man a Machine or a Person?

By Professor A. S. Zerbe, Ph.D.,D.D., Dayton, Ohio

THE affirmation that man is a machine seems at first glance to be so absurd and indefensible that most persons dismiss it as a huge "joke" or an advertising scheme. And yet this position, as the logical sequence of the current scientific world-view, is gaining ground among consistent scientists and is boldly proclaimed by some university professors.

In February, 1928, there took place in Cleveland, Ohio, a debate between Clarence Darrow, the criminal lawyer and atheist, and Dr. Barnett R. Brickner, a learned rabbi, on "Is Man a Machine?" Darrow being on the affirmative, Brickner on the negative. The purpose of this paper is to review the discussion and to offer some comments on the basic nature of the issue.

We read in the Cleveland *Plain Dealer* of February 10: "The debate ranged far and wide. It took in a lot of biological and psychological territory. It went back in time a billion of years to the obscure beginnings of life. It took in the divinities of heaven and the unicellular organism at the bottom of the sea." Darrow defined thus: "A machine is an apparatus so designed that it can take one kind of energy and change it to another kind of energy. Man meets every test of this condition." We read further that Darrow "described the digestive and circulatory systems and set them forth in mechanistic terms."

It is obvious that a machine is not alive in any proper sense of the term. Motion is not necessarily life; it is only life in a body that can produce motion. To speak of a mechanical organism is a palpable contradiction in terms. An organism has life; a machine has not. Further, a machine is always made by mind, a proposition which Darrow, with his deterministic philosophy would probably deny.

The rabbi replied: "When Darrow can show me a printing press that can consort with another printing press and produce a third printing press, a printing press that is not built up, piece by piece, but grows through a process of organic development from a microscopic cell to its final completed shape, that can stop and start of its own accord, that can work or lay off at pleasure, that can repair itself when it breaks, that can go through a vital process called thinking, conceive ideas, correct mistakes, change its mind, that can write a Hamlet or compose a Ninth Symphony—only then will I agree to call man a machine."

This is admirably phrased and really covers the whole ground.

Again we read: "Darrow's careless humor and Rabbi Brickner's somewhat more refined wit brought laughter. The audience was enjoying itself as few audiences ever have enjoyed themselves." They probably "enjoyed themselves" because they could not fathom the real nature of the discussion. Unfortunately, the rabbi, defending a self-evident truth, had the harder task. He was presenting an ultimate datum which can only be described, not defined or proved. I know before consulting the dictionary that a cat is a "domesticated quadruped" and a dog a "carnivorous mammal;" but it is silent on what I want to know, namely, the quality of catness and dogness. To define means to determine limits, that is, to bring under another head. But an ultimate in any science, being a *summum genus*, the highest genus, cannot be brought under another head. So here: personality, as an ultimate datum, whose characteristic is self-consciousness and self-determination, cannot be proved to a man who denies it, any more than at noonday you can convince him that the shining sun exists, if he persists in denying it.

Darrow, adroitly magnifying the difficulty in finding a soul or personal entity, had a twofold advantage; first the weapon of irony, sarcasm and ridicule, or in the language of Dean Swift, the impossibility of refuting a sneer; second, the proverbial inability of an average audience to grasp and appreciate a metaphysical problem, such as the doctrine of the soul at bottom is. A person unschooled in philosophic thought cannot understand the language of scripture and of metaphysics that "the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). Or, differently phrased, ultimate realities are invisible. You cannot see the steam that draws a locomotive nor the force that propels an automobile. Hence, according to science, what we call matter has no ultimate existence, or is at least expressed in terms of force or energy.

When Darrow roared: "Nobody knows a thing about it," bedlam was let loose, the whole issue was befogged and all serious discussion

was at an end. The unprofessional public expect a preacher or lecturer to exhibit on the stage a soul as he would a man's lungs or liver. No one has ever seen (or can see) an atom, electron, force, substance, soul or spirit. Such entities are known to exist by a long and tedious line of proof. The fact that you cannot see the soul is one proof that it exists.

So far as can be determined by one who was not present, the rabbi had by far the more cogent and convincing arguments. "Let Mr. Darrow explain to you, in terms of mechanism, of physical and chemical action, in terms of vibration and wave lengths, why the Ninth Symphony of Beethoven will stir a man so that he will endow an orchestra. If man is a machine, why is it that a hungry, starving machine, like Edgar Allen Poe, produced the 'Raven?' If man's a machine, let Mr. Darrow explain genius to me. Let any biologist, any physiologist explain it."

So much for the debate. Let us look at some underlying points, which, though touched upon, do not seem to have been developed, but which must be taken into account before progress can be made.

The idea that man is a machine is not new, though the character of the proof has changed from time to time. Two hundred years ago Voltaire, in the materialistic spirit of his day, emphasized the suggestion that matter may think; and in 1747 La Mettrie, a French physicist, published a book, *L'Homme Machine (Man a Machine)*. Rousseau, Holbach and other encyclopedists entertained similar views.

With the rise and dominance of contemporaneous science and of the doctrine of evolution, the idea that man is a machine has arisen in a queer and unexpected, though entirely logical, manner. We have been overwhelmed with books arguing that life, starting in a one-celled amoeba (evolved by force), kept on developing through all the intermediate stages until man is reached.

How, then, can any scientist argue that man is a machine? The answer is simple and logical on scientific postulates. The amoeba was produced by force and is itself merely force, as are all its descendants. Life, mind, soul, spirit (if there be any) are simply modified force. All argumentation depends on the validity of the major premise, the starting point.

If Mr. Darrow starts with the current definition of evolution as given by Huxley and scientists generally, namely, that everything in the universe—crystal, plant, animal, man—is reducible to impersonal force or energy, and builds on that premise, he has the better of the argument. All that he needs to show is that, no soul being discoverable, man comes under the law of mechanical force, just as much as the movements of the planets, and is of necessity only a force, a machine, though a somewhat complicated one.

If Rabbi Brickner accepts the hypothesis of evolutionistic continuity from stardust to man, he cannot dislodge Darrow, no matter how true and eloquent his plea in behalf of human genius. On scientific premises that ultimately all is force, not mind, it is easier to prove that man is a machine than that he is a person—as is shown in the behavioristic psychology, which recognizes neither consciousness nor personality.

That this doctrine of impersonal force is the starting point, the basic principle of science, is certain. We read: "Cosmic evolution and organic evolution, the growth of suns and stars, of earth and plant and man, are continuous part of one process . . . different phases of one continuous all-pervading process of creation. . . . Evolution based on permanent natural laws" (Patten, *The Grand Strategy of Evolution,* p. 30).

According to Le Conte evolution takes place "by means of resident forces." Wiggam writes: "Matter itself has disappeared, and the mechanist finds nothing but force, a world of electrical points, which produce that transitory illusion which we call life" (*The New Decalogue of Science,* by Albert E. Wiggam).

John Burroughs in *Accepting the Universe,* wrote: "It seems to me that there is no other adequate solution of the total problem of life and nature than what we call pantheism, which identifies matter and mind, finite and infinite. . . . Shall we endow the eternal with personality? Into what absurdities this leads us!"

Continuity is the backbone of evolution, says Sir Oliver Lodge. If science allowed a break in the transition from force to life, and from life to mind, it would follow that force, life and mind belong to different spheres, and so the hypothesis of evolution would break down utterly.

Though science has not proved such continuity, it has now arrived at such a point that it accepts the doctrine of energetic or scientific monism, which asserts that "all phenomena are produced by mechanical causes and not by pre-arranged and purposive causes." James Ward, the English metaphysician, in

The Realm of Ends, regards science as holding that "the universe (man included) is a vast automatic mechanism."

The hypothesis that everything in the world is determined by eternal force gives rise to a half dozen false systems, such as determinism, necessarianism, pragmatism, behaviorism, naturalism, mechanism, etc., which are varied applications of the monistic starting point.

Prof. A. B. Wolfe, of Ohio State University, boasts in a recent book that his viewpoint is "the assumption of a consistent, mechanist, deterministic view of nature, man and his social relations included. I have been driven to this postulate because it seems to be the only one in accord with relational experience, and the only one which affords a sure basis of understanding of phenomena, both natural and social. . . . Consistent with this deterministic position goes adherence to the behavioristic scientific quality."

Dr. Irwin Edman, of Columbia University, is quoted as teaching that "man is an accident," that "immortality is a sheer illusion," and that "there is practically no evidence for the existence of God." Need one be surprised that young men return from some of the big universities soaked with atheistic notions?

That Clarence Darrow is a determinist and fatalist is seen in an Associated Press dispatch, September 30, 1924, where he is represented as saying: "Our work is all laid out for us. We live on bunk. Our birth, our religion, our marriage are decided by fate. It is a matter of fate whether a man dies an honored character or dies on the gallows."

Man is a machine, say evolutionism and determinism. At the Loeb-Leopold trial in Chicago Darrow argued that, since the youths in the terrible crime were impelled by forces and circumstances over which they had no control, they acted like machines and were irresponsible.

In the Cleveland debate the basis of Darrow's argumentation, whether announced or not, was this false philosophy of determinism, supplemented by the false psychology of behaviorism, which (according to its founder, J. B. Watson) is the psychology of impersonal force or energy, has no place for sensation, perception, consciousness, personality or responsibility and regards mental activities as muscle-twitch processes. The acts of a dog are the same in kind, though not in degree, as the profound mathematical calculations of a Newton, says behaviorism.

Though Clarence Darrow is neither a scientist nor a metaphysician by profession, he sees that much of the science, psychology and philosophy of the day supports his contention as to man.

Over against the contention of determinists, fatalists and behaviorists that man is more a machine than a person, we submit the following line of proof:

1. Science has not shown that inorganic force, or a machine, thinks.

2. Science has not proved that impersonal force can produce life. It does not do so now; hence the conclusion that it never had such creative power.

3. Since the inorganic remains the inorganic and never becomes the organic, the simplest plant must have originated in some other way, presumably through divine creation. This is the first break or chasm in the alleged law of continuity.

4. For a similar reason the one-celled amoeba was not the product of chemical or physical force, but must likewise have originated in a divine creative act. This is the second chasm in the alleged continuity.

5. The simplest sense-perception and sensations of pain or pleasure cannot be regarded as arising from matter and energy. A machine does not experience pain or pleasue. Hence man is not a machine. This is the third scientific chasm.

6. Matter-force, gravity, attraction can produce motion, but not consciousness. All the atoms, corpuscles and elements discovered by science are limited to mechanical operations and cannot originate self-consciousness and personality. This is the fourth break or chasm in the alleged law of continuity.

7. The contention of materialists, sensationalists, associationists, empiricists, pragmatists, determinists and behaviorists that the soul, ego, or self is not an abiding entity, but merely a series of states of consciousness, has often been refuted; notably in a concrete way some years ago when Robert Ingersoll (defending a man who had committed a crime twenty years previously) argued that the fellow had changed so much that really he was no longer the same person. The judge ruled that in law, as in safe psychology, the ego, self, person, is fundamentally and in essence (though not experimentally) ever the same.

8. According to Darrow and the whole brood of determinists, man has no free will; his movements, like those of a machine, are determined by invariable, inflexible natural law or force. On the contrary, man, though in-

fluenced by heredity and environment, is at bottom a self-determining agent, acting under what is for him in any given situation the strongest motive. Mr. Darrow of his own free volition engaged in the Cleveland debate through one motive or another. Whatever the real motive may have been, it was not physical, chemical or physiological compulsion.

9. A man cannot see his brain, whether as matter or as mind, literally or figuratively. But he does not deny its existence. It requires mind to deny the existence of mind; the very denial is a mental process. It is similar to the case of a man who said: "I am an atheist, God knows it."

10. The reader must choose between two irreconcilable world views or philosophies, theism and mechanism. Professor G. T. Ladd, of Yale University, writes: "All philosophies are reducible to two, the theistic and the mechanistic; the former personal, the latter impersonal and carried to its logical extreme, atheistic." Professor N. K. Smith, of the University of Edinburgh, writes: "Ultimately there are only two philosophies, the idealistic and the naturalistic; it is between these two forms that we must decide."

11. Clarence Darrow is scientifically behind the times in failing to recognize the three distinct realms as formulated by Professor J. A. Thomson, the great English scientist, who classifies thus: (1) There is the physical order of nature, the inorganic world, where mechanism reigns; (2) There is the vital order of nature, the world of organisms, where mechanism proves insufficient; (3) There is the psychical order of nature, the world of mind, where mechanism is irrelevant. Thus there are three fundamental sciences—physics, biology and psychology, each with characteristic questions and formulas" *(Introduction to Science)*.

12. Such then are the two contradictory views: (1) The mechanist or determinist construes all phenomena, mental, religious, spiritual as well as physical, in terms of physics and chemistry and makes a man a mere machine, an automoton, a manikin; (2) The personalist holds that the soul, ego or self, the real man is not the offspring of nature, and least of all a mere mechanical force or machine, but a being created in God's image, endowed with self-conscious reason and held accountable for his acts, as an animal or machine is not.

How did Birds Learn to Fly?

By Dudley Joseph Whitney, B.S., Exeter, California

THERE is a proverb that runs like this: "When thieves fall out, honest men hear secrets." Not for a moment would I compare those scientists who are enthusiastic over the theory of evolution with the kind of individuals mentioned in the proverb; but even so, the proverb is applicable when it comes to differences of opinion regarding details in evolution.

For instance, there is great difficulty in figuring out any natural way by which animals without wings could develop wings; yet the evolutionists insist that wings evolved naturally, because they refuse to admit the application of a supernatural power in the development of plants and animals.

There are two ways, they assert, by which wings might have been developed: one is by animals running along the ground on their hind legs and holding out their fore legs to catch the wind and thus provide some lifting power, the way an airplane takes the air, so to speak. Dr. Lucas, of the American Museum of Natural History, in his book, *Animals of the Past,* does not approve of this idea, and states that nature provides no example at present of non-flying animals developing flight by this method.

The other method is that used by a flying squirrel and several other tree-dwelling animals. It consists in leaping from branch to branch or from tree to ground, and gliding through the air with extended limbs during this process. One can see that this process is entirely different from running along on the ground on two legs and using the fore legs like the wings of an airplane.

The joke of the thing is that this method of running along on the ground as a means of developing wings is often used by evolutionists to explain how birds learned to fly. J. Arthur Thomson, in *Concerning Evolution* (an expansion of some lectures he gave at Yale), gives an illustration of what he thinks an early reptile ancestor of the birds looked like. The imaginary animal can be described in a general way as looking like a cross between an

ostrich and a lizard, but having no feathers except some feather-like scales on the back of the arm and thigh.

Several objections are to be noted against this theory. (1) It is wholly imaginary; there is no fossil of any such animal. (2) It is in conflict with Dr. Lucas' view (and that of many other biologists) that flying probably did not evolve by running along on the ground. (3) The imaginary animal had too heavy a body for flight, and too long and weak-looking legs for his weight and for a reptile. (4) Many ancient reptiles could fly; they resembled bats in a general way. There is not the slightest indication in the fossil record that they "evolved" wings by running. Why, then, assume that birds did? (5) There is no indication whatever that bats evolved wings in this manner; in fact, the assumption is quite to the contrary, for if evolution gave bats wings (as it did not), it came through gliding, not by running. (6) If any animal, reptile or mammal, ran fast enough on the ground on its hind legs to give the fore legs much lifting power when held out to catch the wind, the hind legs and the body in general would have been so heavy that the lifting power of the front legs would have been too small to be of any use at all.

Think of the development of the hind legs and rear end of the kangaroo, or the kangaroo rat; then try to imagine that the front legs are going to develop into wings! In brief, the evolutionists are absolutely "stumped" in figuring how wings developed, and they are particularly wrong in the kind of illustrations given in Thomson's book and elsewhere. Look it up and see. Evolutionists need not scoff at fundamentalist science; but fundamentalists can easily upset evolutionist science.

What Theory of Earth History shall we Adopt?

By Dudley Joseph Whitney, B.S., Exeter, California

AS A believer in the doctrine that the earth was organized for life, and the plants and animals thereon were created in six literal days, and that the fossils in the crust of the earth were due to the Deluge, or were formed later in a few relatively unimportant instances, I discussed the problem of the Deluge *versus* the theory of a Pre-Adamic ruin in the June number of the BIBLE CHAMPION. A correspondent has pointed out one feature of the discussion in which he thinks I am in error, and that is, my passing lightly over the theory that the six days of creation were long periods and that the fossils were formed mainly during that time. In his view this theory is held by more Bible believers than the Prician theory, which I defend, or the Pre-Adamic theory, which I criticized in the article mentioned.

I have already stated my reasons for favoring the Deluge hypothesis more than the Pre-Adamic ruin theory. Now I will voice my disapproval of the geologic-age-creation-week theory. After having done so, nothing would please me more than for some capable fundamentalist to submit the reasons for accepting that view. Then we would have the evidence for both ideas presented in a fair and friendly manner.

The theory to which I take exception here is the theory held so generally by Christian geologists like James Dana and Sir William Dawson a generation ago, the theory which most of us who are middle-aged were taught when it came to reconciling science and Genesis. It is the theory of earth history that goes with the kind of creationism accepted by Agassiz. Let me get down to details and see that some quotations reconciling Genesis with geologic theories sound familiar:

"Let not the length of the 'days' in the Mosaic cosmogony worry you. These are God's 'days,' *dies ineffabiles,* as Augustine called them." "Do not be troubled by the attacks made on the first chapter of Genesis. That amazing record has survived many assaults. The parallel between the chronological order of the Mosaic narrative and the best-established discoveries of natural science is so marvelous that it inspired the great Ampere to observe, 'Either Moses knew as much science as we, or else he was inspired.' "

These quotations, of course, indicate that the author believed that the earth went through the geologic ages which the geologists claim: Palaeozoic, Mesozoic and Cenozoic, including the Cambrian, Carboniferous, Jurassic, Eocene, and other periods. That belief is often promulgated in "reconciling" Genesis and science.

I wish to submit evidence that this kind of reconciliation is wrong and should be cast aside; or else Price is wrong and his views should be buried. As a defender of the Deluge

theory, I want to present reasons against the other idea.

There is so much to be said about it that only a few features can be mentioned here. Defenders of the theory usually begin with the nebular hypothesis and a cooling earth. Partial cooling, they assert, meant the clearing of the atmosphere to permit the penetration of light; further cooling meant the precipitation of enough moisture to form the seas; further cooling made the atmosphere clear enough to permit light from sun, moon and stars to shine directly upon the earth.

Then they point out that plant life naturally would precede animal life; that birds, fishes and creeping things naturally preceded beasts, and that man was the last product of creation, the peak of the creation pyramid.

In a general way this view seems to make Genesis correspond very nicely with science; but the agreement holds only in a very general way. For one thing, the geologic ages make no distinction whatever in any time of creation (or evolution) of plant life and animal life. The dawn period of geologic time, as far as these ages are concerned, shows animal life to have appeared just as early as plant life. Plants and animals evolved simultaneously, so that it was very late in geologic time before there were any real grass and any real flowering plants. A thing like that is not at all in harmony with the idea that plants were created one "day" (geologic age), and creeping things, fishes, and birds the next. If we are going to get Genesis into harmony with science, it ought to harmonize better than that. Either Genesis would seem to need altering, or else science stands in need of repair. If the science is bad science, Genesis ought not to agree with it; and the fact of the matter is that this sort of thing *is* bad science. A study of Price's works ought to convince any reasonable man that these geologic theories, to which Genesis is forced into harmony, are all wrong.

Again, the first few "days" of the week in Genesis are made to fit the idea of a cooling earth, which was supposed to be good science a few decades ago, but is certainly very bad science now. There is no use trying to reconcile Genesis with bad science. Such an effort is a mistake. Naturalists have no valid explanation whatever for the origin of the earth; but today they are inclined to believe that, instead of this having been a hot earth which cooled down, it was a small, cool earth which became warmer. Since the first half of creation week has been made to fit a warm earth which was getting cooler, and science rejects that theory, and since there is no special "day" in geologic theory for the creation (or evolution) of plant life, any creation week which has to fit modern geologic theories has not much foundation left to stand on.

Two other points of special importance in connection with this problem need to be mentioned. The first is, this kind of geologic-age "day" of Genesis logically means evolution, and one can hardly get away from it. It is very hard to believe (and to remain reasonable in the belief) that this earth is millions upon millions of years old; that simple plants preceded higher plants; that simple fishes preceded more highly organized fishes; and that there was a long series of plant and animal species, and yet refuse to believe in evolution.

For example, if a person accepts the idea of geologic ages, and then examines everything offered in the line of mastodons and elephants, sees the difference in tusks, teeth and shape of head, he is almost in duty bound to believe in the evolution of the elephant. Similarly, he will be impressed with the probable evolution of the horse, and so for various animals and plants. Once a person accepts standard theories of geology and really gets down to a close study of comparative anatomy and the geologic distribution of species and of fossils, he will find it difficult not to believe in evolution. We cannot harmonize Genesis with that kind of earth history and have much of Genesis left.

Another fault in the theory of geologic-age "days" is that it leaves no special place in geology for the Deluge. When we get down to hard thinking we have to decide that, if everything that lived in the way of animal life (except water animals) was destroyed by the Deluge, and if the waters covered even the highest mountains, and took more than a year to subside enough for Noah to leave the ark, the disturbance to the surface of the earth must have been tremendous. Yet, if we try to fit creation week into standard theories of geology, we have very little geologic work to point to as the result of the Deluge. That will not do at all; either there was no deluge which amounted to much, or there was a great enough deluge to play havoc with the whole crust of the earth and to be responsible for the vast number of fossils of plants and animals of the past.

That is the point we have to decide upon; shall we take the science of a generation ago and the apparent harmony devised between it and Genesis (which will not fit present-day science), and find ourselves with no valid way

to fit the Deluge account to geology, or shall we decide on six literal days of creation, and a deluge great enough to account for the fossils of the ancient earth? If we get down to a detailed discussion of geologic data, there will be no doubt of the failure of modern geologic theories and the triumph of the Deluge theory.

There is this to be said in favor of six literal days of creation: If God was going to *create*, not to evolve, but to *create* by fiat by His word, He could create the cosmos just as easily in six literal days, or in six seconds, as in six million years. If we believe in creation at all, there is not one iota of an objection to six literal days of creation.

Furthermore, in my judgment, it is more reasonable to believe that God would create plants and animals outright than to be creating one species after another and discarding most of them for sixty million years, or for six hundred million years, which is more like the amount of time that geologists now demand. At the end of each day God viewed his works and pronounced them good. He could reasonably do this at the close of a literal day's creation. I do not think the pronouncement would be so fitting after a "day" lasting, say, 10,000,000 years, when most of the species created during the early part of those 10,000,000 years would be discarded before "evening" and the beginning of another "day" of several million years.

Now, if we were to try to discuss this subject fully, page upon page would be required to do it justice and to cover various phases of the problem. In the hurried review that has been given I think it will be clear that, as long as we are going to believe in creation, we might as well believe in six literal days of creation. As long as we are going to believe in a deluge which would destroy all land life, we might as well believe that it was great enough to be responsible for the fossils. If we are going to reconcile Genesis with science, let us be sure that the science we are going to use is good science, and let us realize that the theory of geologic ages, which would make creation "week" millions of years long, is not good science, but very poor science.

The Leaven of the Sadducees in Education

By President George McCready Price, M.A., Watford, Herts, England

THE Christian people of America are at present confronted with some serious problems connected with the matter of education. Outstanding among the problems are those connected with Princeton Theological Seminary and with the Los Angeles Bible Institute. The head of the former openly declares that he wishes to have both "liberals" and conservatives on his faculty; while the dean of the latter institution, though not openly making a similar declaration, acts as if he were resolved to carry out such a plan. As both these institutions have long been regarded as among the foremost of the conservative schools of America, many are very naturally asking, "*Ubinam gentium sumus?*"—Where in the world are we?

I have thought that some facts connected with the early days of another institution of learning, the University of Chicago, might be of interest in this connection. These facts are now matters of history; but history, even though it be but recent history, is often full of enlightenment regarding problems of the future. The question that disturbs the friends of Princeton and the L. A. Bible Institute is, How will such a policy work out? In the history of Chicago University we have, I believe, an illustrative example of what we may reasonably expect to happen.

Some of my readers may remember that remarkable man, Dr. William Cleaver Wilkinson, who was pastor at Tarrytown, N. Y., during the time of the founding of Chicago University, and who was one of the members of the first faculty of that institution. He was one of the most accomplished scholars that America has produced, and at the same time one of the most loyal to the fundamental truths of Christianity. But he lived to bewail the day in which he was induced to have such a prominent part in the making of that great establishment which has become probably the mightiest single institution engaged in the "liberalizing" of Protestant America.

It was only a few years before his tragic death at a very advanced age that I became acquainted with Dr. Wilkinson, and then only through correspondence, for I was then living in California and he was still living within the shadow of the institution where he had spent so many years, though he had for some time given up teaching. But in the spring of 1914

he published "Paul and the Revolt Against Him," and sent me a complimentary copy. Later he very kindly read the MS. for one of my early books, "Back to the Bible," and gave me some very valuable criticisms before its publication. Through our very intimate exchange of correspondence I learned how much he lamented the hideous anti-Christian influence of his University; but the facts I wish to present here are culled from his "Paul and the Revolt Against Him," a book which, in spite of its peculiarly involved style, is well worthy of attention today.

I need not detail the circumstances connected with the launching of the enterprise which resulted in the formation of the University, nor need I give the part which Dr. Wilkinson took, as pastor of the church at Tarrytown, in inducing Mr. Rockefeller to advance the first two million dollars for the enterprise. But it should be noted here in passing that, while the institution was founded on a broadly non-sectarian basis, with no religious test to be required of any of its teachers or officers, the money raised for its foundation was gathered from the friends of evangelical Christianity on the understanding, implied and even expressed, that the institution thus produced would always be faithful and true to evangelical religion.

But let us see how the matter worked out. One winter evening, William Rainey Harper, the newly elected President of the forming university, accompanied by the Secretary of the Baptist Education Society, called upon Dr. Wilkinson at his home in Tarrytown, and asked the latter to accept a professorship in the new university. Wilkinson plainly told them that he thought it would be a mistake both for himself and for the university for him to accept such a position. President Harper was much surprised; but the Secretary undertook to persuade Wilkinson to accept. "It was deemed advisable, he said, to have conservative views in the matter of Biblical criticism represented in the faculty. It had proved difficult to find young men of the conservative type, and there was the President belonging to the opposite camp. 'I am a conservative,' the President interposed to say. 'The President belonging to the opposite camp,' the Secretary imperturably repeated and pressed the necessity of a conservative element to redress the balance in the University faculty." ("Paul," p. 178.) Ultimately the scruples of Dr. Wilkinson were overcome and he became a member of the faculty, holding the professorship of rhetoric and criticism.

Some may think that Wilkinson walked into a pit with his eyes wide open; but this is hardly the way to look at the matter. Ultimately, of course, he did realize that he (with one or two other conservatives) was being used as a decoy to make the University seem a safe and desirable place for Christian parents to send their girls and boys to in the hopes of giving them a "Christian" education. But he did not have the full picture then before him of how this evangelically-founded University would develop during the succeeding years. True, he did have misgivings; and he had the solemn warning: "Be ye not unequally yoked together with unbelievers; for . . . what part hath he that believeth with an infidel?" (II Cor. 6:14, 15). But he did not then realize the deadly effects of the leaven of the Sadducees which we now see tends to permeate and take possession of every institution in which the slightest portion is permitted to remain.

After many years of sad experience, this is what he wrote:

"If evangelical Christianity ought to be 'liberalized' and is to be 'liberalized,' no other agency existing, or likely hereafter to exist, will more than the University of Chicago have deserved the credit for that achievement. If, on the other hand, disaster impends—that is to say, if the liberalizing process is to go on until a new generation, not far off, of mankind shall have arisen who must live face to face with the rigorous alternative, 'scientific' agnosticism or Roman Catholicism—then for *that* result a full measure of responsibility will have been incurred by the University of Chicago." ("Paul," pp. 168, 169.)

Again:

"In my opinion, if the purpose of the administration (of Dr. W. R. Harper) had been to 'liberalize' the orthodox Christian denominations, and to emancipate them from the authoritative dominance of Paul as apostle of the heavenly Christ, that purpose could in no other way have been more effectively prosecuted than in the way actually pursued by the University of Chicago." (*Id.*, p. 179.)

Once more:

"For good or for ill, the great University of Chicago has, I fully believe, always been, and I fully believe it is now, the chief organized force existing anywhere on the planet at work, I do not say formally, but virtually, in aid of the movement against Paul" (p. 222) and thus against every fundamental teaching of New Testament Christianity.

In other words, as one or two well known German universities became the infection centers from which the civilized world became inoculated during the early nineteenth century with the virus of destructive Old Testament criticism, so in more recent years the University of Chicago has become the chief distributing center of the destructive criticism of the New Testament, which has been so aptly termed by Ernest Gordon "The Leaven of the Sadducees." The latter is but completing what the former began; but in its desolating havoc it has blighted thousands of the rank and file of common people who might never have been influenced in the least by the pedantic sophistries of the teachers from across the Rhine.

The strongest influence for evil is not the man who tumbles over into the gutter, or the one who openly defies every law of God and man. The most effective organizations for the defeat of the kingdom of God are not the "Four A's" and the "Anti-Bible Society." Far more effective for evil is that life which is adorned with many beautiful traits, but in which one deadly sin is cherished, one vice persistently indulged. And institutions like the Princeton Seminary and the Bible Institute of Los Angeles may become all the more potent for the destruction of evangelical religion just in proportion to the reputation which they have hitherto enjoyed for orthodoxy, if they follow in the steps of the University of Chicago.

There are but two classes of human beings recognized by God, those who have been born again and those who have not. We may not always be able to recognize the distinction between them; to us the two classes often seem to shade off into one another. But there is no such moral or spiritual penumbra recognized by the Discerner of Spirits. "If any man have not the spirit of Christ, he is none of His."

Similarly there are two classes of educators; and after all it is only by the personal communion of mind with mind that any effective education whether for good or for evil is imparted. But one class of educators is made up of those whom God is using as channels of light; the other of those whom the Prince of Darkness uses to impart his attributes to human beings. Much that passes today for higher education might better be termed the higher foolishness. Accordingly, how can parents dare to expose their children to the poisonous influence of those who are in reality the drill-sergeants of the Evil One, all the more effective in the service of their master if they still retain many of those adornments of the intellect which man originally possessed when he was first made in the image of his Creator?

Poison alone, poison unmixed with anything good, is not dangerous. It will be eaten only by those who are determined to have it. Raw unadorned falsehood is not harmful; it is only when it is disguised with truth, or as a mixture of good *and* evil, that it has power to ensnare and destroy. Hence all who are determined to be true to the Master must be ever on guard lest they be found helping, by their silence or their presence, the forces of the great apostasy.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:17.)

* * *

The Field of Hope

Miss Martha Shepard Lippincott

Ye who are tired and sad at heart,
When life seems full of gloom and care,
Go out into the field of hope,
And send to God an earnest prayer.
In what a blessed field is hope;
How oft it leads us from despair,
Until the soul, with a new light,
Can seem to see its life more fair:

And we can see that God is love,
And feel His presence ever near,
Until through hope we seem to learn
To cast off evil care and fear.
Sweet hope, the angel of our lives,
Oh! what a blessing thou hast been,
And taught us, when our hearts seemed crushed,
The way to let life's sunshine in.

Philadelphia, Pa.

* * *

Nothing would do the country so much good today as an anti-debt campaign.—*Roger W. Babson.*

Have you told your friends that the publisher of Champion will send—as a Free Premium—5 previous numbers Bible Champion with a New Subscription for one year? This will give New Subscribers 17 copies the first year for the price of 12!

The Atonement Wrought by Christ

By the Reverend D. L. Chapin, Kingston, Ohio

WHEN Charles Darwin uses this language in one of his books, "a blood-loving God," has he not suddenly departed from the realm of science, and entered the department of theology? In our college course in what is now Adelbert University, when it was still in Hudson, Ohio, one of our excellent teachers one day remarked: "One may be a giant in science and a pigmy in true religion." We firmly believe that Darwin, in the brief phrase quoted, is making an intentional and subtle slam at the atonement of the blessed Redeemer.

It is strange that men who occupy sacred desks can find fault with that wonderful utterance in the book of Hebrews, "Without the shedding of blood there is no remission." Any faith-filled and prayerful student of the book of Hebrews, would know that it is the confirmation, condensation and recapitulation of all those Old Testament sacrifices. A single sober sentence in the July number of the CHAMPION is in place here: "Many of the latter declare that the fact of redeeming grace, as announced by Christ, actualized in His death, certified in His resurrection, made known to the inspired writers of the Bible, and demonstrated as true in the experience of millions of believing souls, should be abandoned by the church, and in its place we should accept a pale, indefinite, lifeless mystical ideal."

Ah, yes, lifeless! Is not the life in the blood? Drain out every drop of blood from the body, and all life is gone. Oh, beloved, we need to reaffirm the evangelical note of Dr. Alexander, of Princeton, quoted by D. L. Moody. When a student was to go out to preach, he would stand with his gray locks, and venerable face and say, "Young man, make much of the blood in your ministry." Mr. Moody adds, "I have never met a minister who made much of the atonement but God blessed his ministry." If a man leaves out the blood, he may as well go and whistle in the streets, and try to convert people that way for all the good he will do in saving souls.

A prominent minister in 1925 made this statement: "A professor in a university in Scotland said that before the war scarcely a minister dared to preach the atonement." This remark reveals the heart of Modernism. It rejects the blood atonement because it denies the deity of Christ.

This, however, does not lie upon the surface. If Modernism should openly deny Christ's deity, it would fail of the following it has. Modernism is really the Arianism of the fourth century. In our first call to a town of 4,000 people, where the Universalists were being converted, a Unitarian lady of quiet natural refinement, attending our church, said one day to us, "How do you know Christ died for our sins?" At once we answered, "Because the Bible tells us so. Christ died for our sins, according to the Scripture." It is not uncharitable to say her sincerity was only exceeded by her lack of the true knowledge of salvation through the atoning work of Jesus Christ.

Speaking of the holy communion, an elder in one of the evangelical denominations said to us, "I have my doubts as to whether Christ requires its continuance at the present time." Ah, well, let us hear Christ's own words: "This is my body which is given for you: this do in remembrance of me. . . . This cup is the New Testament in my blood which is shed for you" (Luke 22:19, 20). And Paul said: "For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1 Cor. 12:26). Has He come yet? But we are to observe this sacrament "till He come."

God so loved the world that He gave His only begotten Son. Some one has said, "The shortest way to spell divine love is to lay one finger across the other." The cross!

Rutherford had a wonderful way of stating it: "The cross of Christ is the sweetest burden that ever I bore. It is such a burden as wings are to a bird, or sails are to a ship, to carry me forward to my desired haven."

In an address a minister said that when in the seminary he was a liberal in theology. He did not believe in the deity of Christ, nor in the vicarious atonement for sin. He denounced Mr. ——— for laying so much emphasis on "the blood." But when he began his work among the people, he found that nothing was effective but the evangelical note —that Christ bore our sins on the cross.

A Unitarian minister was called to see a woman who was near death. He told her of the beautiful life, the living ministries, and the noble example of Jesus. He urged her to follow Him. But she replied: "That's not for the like of me. I am a sinful woman, and I'm dying." Suddenly the minister recalled

the early teachings of his mother, and told her of Jesus Christ, the Son of God, who died on the cross that just such sinners might be saved. Yes, he told her of the blood that was shed for the remission of sins. And he added, "I got her in, and got myself in, too."

We hope and pray that the unbelief that is now in the church may never be able to change our sacred and blessed hymnology when it says:

> Oh, the blood, the precious blood,
> Which Jesus shed for me
> Upon the cross in crimson flood,
> Just now by faith I see.

A World-Wide Prayer for Revival

By F. B. Meyer, D.D., London, England

AS William Crobie of Brighton once pointed out, there is a remarkable similarity between our experience today and the early years of the eighteenth century. A withering blight seemed to have passed over the churches. An ecclesiastical historian, describing the condition of that time, says that most of the Churches of the United Kingdom and of America were in a low condition. Arianism and Deism prevailed, and conversions were almost unknown. So profound was the arrest on the progress of the Gospel, that *groups of God's people were stirred up to unusual wrestlings with God;* and, as the result, the frost began to break up, and the south winds to blow. The flowers began to spring and the tokens of a blessed summer time appeared.

In 1744 the Revival entered on its most important stage. A call to prayer was drawn up by some godly ministers in Scotland on the subject of *united prayer for the Holy Ghost.* A copy of this document was forwarded to America to Jonathan Edwards. It at once commended itself to him. The idea of *a great prayer-union* with a definite purpose and aim, struck him, and led him to write a treatise on the subject entitled, "A Humble Attempt to Promote an Explicit Agreement and Visible Union of God's People Through the World, *in extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom on earth,* pursuant to Scripture promises and prophecies concerning the last time." This manifesto called *for united and extraordinary prayer,* and pointed out the force of Scripture promises and the urgency of God's call to His people.

Forty years after the publication of this appeal it fell into the hands of Andrew Fuller of Kettering, and led to his publishing a small publication entitled, *Persuasives to Extraordinary Union in Prayer for the Revival of Real Religion.* Andrew Fuller did more than incite others to pray. In his diary we find such entries as these: "Devoted this day to fasting and prayer, in conjunction with several other ministers." "Spent the day in fasting and prayer for the revival of our churches and the spread of the Gospel." "Some outgoings of heart in prayer today for the Revival of real religion, first in my own soul, and then in the churches in general."

Is not this the supreme need of the hour? We can demonstrate our faith in the Bible by argument, and eloquence and enthusiastic crowds; but the supreme vindication of the Book would be that Aaron's rod should bud; that beneath its spell the skeletons in the Valley of Vision should arise, and become an exceeding great army; and that the "Yea" of the Holy Spirit may be heard and felt. Then, as the Fire of God fell on the altar of *twelve* stones, suggestive of a united church, we should hear the thunder of a multitude that none could number ascribing blessing and honour and glory and power unto Him that sitteth on the Throne and to the Lamb for ever and ever.

A World Prayer Union was the suggestion of God's honoured servants already mentioned. Has not the time come for the insistence in each of our great gatherings for earnest, intense, prolonged prayer that the Living Spirit of God might not only be powerfully present at the vast demonstrations, but that each one of us, who is pledged to the integrity of the Bible, should also be pledged to private, personal, definite, and heaven-moving prayer, not only that the Eternal God should vindicate His Book, but that there should be a loosening of the long winter, and the irresistible uprush or downcoming of a *world-wide Springtime of Revival.* "Awake, O North Wind, and come thou South. Blow upon the garden that the spices thereof may flow out; and

let our Beloved come into His garden, and eat His pleasant fruits!"

What a blessed result would accrue, if every reader of this article, or each devoted lover of the Bible into whose hands this paper may come, and especially every minister of the Gospel, would resolve that not a day should pass without earnest and concentrated prayer for these specific twin objects—*first* for the unchallenged supremacy and Divine authority of the Bible, and *second* for the mighty corroboration of the Holy Spirit, so that His affirmation may come in the form of world-wide revival. The seed has been sown throughout the world. It is lying in vast accumulations everywhere. What is needed is that Spring, Summer, Autumn should succeed to the deadness of this prolonged and dreary Winter.

P.S.—*It has been suggested that Thursday, October 4, should be set apart to inaugurate individual and collective prayer on this behalf, in all parts of the world. We regret that this article was crowded out of our October issue.*

We regret the crowding out of this article of our November issue.—EDITOR.

The Need of a Field Fundamentalist Leader

By W. B. Riley, D.D., Minneapolis, Minnesota

PERHAPS the greatest single need of Fundamentalism at this time is a great leader in charge of the field forces, himself a giant field man. This is a matter about which we have prayed for a long time. At one time we talked with Dr. A. C. Dixon about such an office, and found that if some wealthy man could be discovered who would finance the office, he would be agreeable to undertaking the same. When one remembers what Dr. Wilbur Chapman accomplished for America, and also that his ministry profoundly moved the Old World, he can imagine what the rise of such a man would mean to the cause of true Fundamentalism at present.

In looking over the field, one can't keep his eyes off that great Pacific Coast giant,

Dr. Mark A. Matthews,

a man whose success in the pastorate has been so phenomenal as to give him a world-wide reputation; a man whose loyalty to the Book has been sufficient to establish the faith of his brethren in his fidelity; a man whose mental ability and spiritual poise was such as to lead his own great denomination to make him moderator a few years since; a man whose evangelistic fervor constitutes him also a great evangelist. That he is also an administrator is proven by the great institution he has built in Seattle.

Why might it not be a matter of earnest prayer on the part of Fundamentalists generally that such a man as Mark Matthews should give himself to that world ministry which is so sad a need at the present moment, and associate with himself scores of others who would doubtless, under his direction, make an almost invincible force. In every time of deep darkness God has raised up some such a giant, and under his leadership has turned the tide; in fact, the gifts of the ascended Lord were men. We should never forget that "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Who will pray with us that such a man may be raised up, and that the Lord may make his duty plain as well as his opportunity, and that the hearts of our well-to-do men may be touched to finance an aggressive movement in connection with Fundamentalism? We are not essaying to suggest what the mind of the Holy Spirit is, but we are presenting an illustration of our own judgment as to what it might be, both as to the individual and the ministry now needed.

* * *

Pastor George Hewit Lee says:

Right often looks as if it would not work, will not pay, is utterly impracticable. But that moment is the moment to consult Him who will guide us, and the moment to have faith in the right and in Him. For right brings the desired good, and nothing else will.

Let us each live with the aim of making Christ known.

Make your offerings according to your income or the Lord may make your income according to your offerings.

The deader the Church, the less its light goes abroad. How many of us were interested in the amazing report coming from Africa? It takes great care not to decline in the Chris-

tian life—and time. Make Christ first; the time is short.

Be not surprised that true love seems strict. —Heb. 12:6.

We should so enter the house of prayer, that if the Master were sitting here and saw us, He would be pleased with our Prayerful Reverence, our Promptness on time, and our Kindly Spirit.

The greatest human activity is prayer.

Today as ever, he who tithes not, "robs God."—Mal. 3:8.

The personal workers' group is the most important thing in the life of the Church, next to the preaching of the Gospel, personal prayer and study of the Word.

Don't make excuse. Make good.

Does Genesis Teach Creation?

By Dudley Joseph Whitney, Exeter, California

OCCASIONALLY one is amused to see efforts made by certain Modernists, or even by actual defenders of the Bible, to assert that Genesis teaches evolution. This proposition has been put up to me by a valiant defender of evolution who wished to thresh out the problem with me.

It seems to me that Genesis allows for a reasonable amount of modification during descent, which can be called evolution if a person is not particular about his definitions. At least after the Fall plants grew thorns which did not have them before, and that is modification during descent: but to say that Genesis teaches evolution rather than creation, which is the bringing of plants, animals and men into being by fiat, or decree, or miracle, or the direct application of divine power, seems to me to be too ridiculous to require attention.

Nevertheless, people reach strange conclusions oftentimes, and they do it seriously, believing that they are thinking soberly and logically, and for that reason I am willing to try to point out one or two features which indicate to me the definite teaching of creation in Genesis.

As far as man is concerned, it states that God made man out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. A clergyman who wanted to hang on to every bit of the Bible possible, and yet thought that he had to accept evolution, stated to me once that making man out of the dust of the earth meant that God evolved him from lower animals. The statement seemed to be very far-fetched. If we take the words in their normal meaning it signifies that God made man, that is, the physical part of man, out of earthy material, and after having formed the physical part of man He put life into him. This is anything but the origin of man by descent from lower animals.

Then it is said that man was alone on earth as far as human companionship was concerned, and that a deep sleep was put upon him, and that during this sleep a bone was taken from his side and from it the first woman was formed. If we take this for what it says, and that is the only way we can take anything and be reasonable about it, we have to decide that man preceded woman, and that part of man was taken to make woman. By no stretch of the imagination could this be evolution, for in the theory of evolution it is assumed that male ape and female ape gradually changed into man and woman.

The account of the Fall and the expulsion from Eden is the account of a definite man and a definite woman. The account of Cain, Abel, Seth, and unnamed brothers and sisters, is the account of definite individuals, children of a definite Adam and a definite Eve. This cannot possibly be made to fit into the origin of mankind from Pithecanthropus, Eoanthropus, and the other ape-like men, which is assumed in evolution. Therefore, as far as man is concerned, if we take Genesis we accept Creation, and if we reject Creation and accept evolution in its place, we have to accept a theory of human history which is in definite disagreement with Genesis. All we have left is to decide that Genesis certainly and positively teaches Creation and not evolution.

As far as plants and animals are concerned it is equally definite in favor of creation. The first chapter of Genesis indicates that the ordering of the earth in the first half of creation week and the creation of plants and animals in the second half of the week was done

by fiat, or decree, and the simple, natural conclusion is that it was done in six literal days. Certainly the fourth commandment indicates that it was done in six literal days. Furthermore, the statement is made definitely that God *made* certain definite types of creatures. That is far from evolution.

Plants and animals would not evolve from simpler plants and animals in a week; nor in anything less than millions upon millions of years. Also, the order of creation as given in Genesis is different from the order of development as calculated by evolutionists, as I pointed out in the issue of July, 1928. There are too many inconsistencies between Genesis and the theory of evolution to allow any reasonable man to decide that the theory of evolution is in harmony with Genesis.

On the general principle of evolution and creation it can be said that evolution, to be reasonable, requires long eons; it requires a series of geologic ages, and if we decide, as we should, that the fossil-bearing rocks are due to the Noachian Deluge and not to any series of geologic ages, it leaves no possibility of millions of years before Adam in which plants and animals were evolving. To me evolution seems badly discredited in both Genesis and science.

Evolution or Involution

By Joseph Reed

FOR the benefit of your readers and all who are interested I wish to pass a few informative words and correct several important misapprehensions anent the subject of evolution, which has been the topic of a couple of illustrative letters to you. The widespread confusion and controversy of this vital subject evince lack of logic and science. True science is unquestionable and indisputable, and is never the source of disagreement and controversy."

What is known as the "theory of evolution" is shamefully and infamously less than what it is denominated, for while it is, on the one hand, merely a theory, it is, on the other hand, not one of evolution, but rather one of involution.

A correct understanding of the definitions of the terms and premises involved is primarily requisite to the comprehension of the subject as a whole.

The word "evolution" etymologically signifies "an unfolding; a process of developing something contained or implied" (Webster), and is a misnomer for the Darwinian theory; involution implies an infolding of external forces and energies into matter. This fact is of vital importance to this subject and is not to be regarded as a petty detail in the twisting of language, for inasmuch as the language is twisted the thought is changed. "Involution" is a very appropriate denomination for the Darwinian (Haeckelian, Spencerian) belief, and inasmuch as it is so, it is a positive proof that the theory is not what it is claimed to be.

The so-called "evolutionary theory" never solved the problem of the origin of species and the growth and development of organisms, because it flagrantly ignored the all-important fact of organized life, namely, heredity. Heredity, as do life and other forces, operates by the process of evolution.

Evolution is the unfolding, the expression of the intrinsic and inherent powers of matter. This is contrary to the teachings of Spencer, Darwin and Haeckel, who insist that all growth and development are caused by environmental conditions and circumstances, exerting upon matter an influence and impression that involve themselves into the nature of the matter, thus varying or determining its constitution. The theory is a half-truth and is correct, inasmuch as it implies that organic bodies adapt themselves to the changing conditions of their environment. But adaptation is degeneration, a departure from normalcy. Abnormalcy is inferiority and cannot survive over the normal and original type.

Therefore we are forced to the conclusion that animals and plants existing today have been created so. They surely could not have "evolved" out of some other, even similar, plant or animal, for had they done so they would not have survived their ancestors. If man and monkey were derived from some common ancestor, this predecessor should be a superior and dominant type, and should not be extinct.

It is extinct, it is a "missing link," or it is some profound and insoluble mystery, because otherwise the Darwinians could not possibly

prove their contentions. They resort to subterfuge, tergiversation, circumlocution, and to an actual denial and perversion of established scientific fact to support their egregiously false and absurd doctrines. Haeckel is guilty of atrocious fabrications, whereas Herbert Spencer (atheistic deity) altered the meanings of words and falsely described certain common physical facts, just to prove involution. Indeed, involution (formerly known as evolution) can be defended only by denying and perverting correct knowledge.

It is regretful that such error is given so much widespread and public proclamation. Whatever truth exists is almost entirely oblit erated by the preponderance of error an corruption. That I might be of some assist ance in overcoming this undesirable stat among intelligent people, I urge them to rea especially the two following books: "Vita Science," by Robert Walter, and "God o Gorilla," by Alfred W. McCann. Therein the will find considerable verification and enlarge ment of the revolutionary tenets I have barel scanned in this missive.

The above appeared in the New York *Sun* August 27, 1928, issue and was sent to us by on of our friends of that city.—*Editor.*

Interaction of Spiritual Powers

By Charles Roads, D.D., Washington, D. C.

LOVE produces faith and faith reacts upon love. And these develop courage and patience and sympathy. All spiritual powers climb toward the Christlike together and help each other up.

The Centurion of Capernaum is a notable example of this interaction of greatest spiritual qualities. He sent by the Jewish elders to Jesus to heal his servant, his slave. And when Jesus heard the full expression of this centurion's faith He said it was unequaled by any faith He had yet seen: "I have not seen so great faith, no, not in Israel." It actually surprised Jesus.

But Jesus might have said just as truly that He had not seen so great humility as this man had; for he did not think his house fit to receive Jesus. Yet it was probably a near-palace, the headquarters of Roman power in the chief city of Galilee. The centurion doubtless thought it good enuogh to entertain Herod the king or Pilate the governor. Or probably Caesar himself if he had visited Palestine. But in his deep humility he would not himself go to plead with Christ and when he heard Jesus was on the way to his house he sent messengers to tell Him it was not necessary, that he thought himself unworthy to receive Him. This humility was not foolish self-depreciation but a wonderful exaltation of Christ, a vision of what He is! We have no Gospel record of any other such humility. And such unequaled humility produced his unequaled faith. And his faith such humility.

Again, if Jesus had said He had not found so great love in Israel it would also have been true. This man had a three-fold love amazing in depth and fervor. He loved his slave when slaves were treated cruelly and had no rights any one respected. For the sick slave he had gone to all this effort of faith in Jesus. Who loves negroes now with such love or aliens or the degraded and slum people? Those who do can also have great faith.

Next, he loved the Jews as they themselves told Jesus. This Roman soldier loved the Jews passionately, warmly. We could love the whole Jewish nation into the kingdom of Christ if we had the centurion's heart for them. Out of one hundred Hebrews who became Christians ninety-eight testified that it was "the disinterested act of Christians," that is, real love for them by Christians, which brought them to Christ. But think of eighteen centuries of wrongs, robbery, insult, murder wrongs indescribable by "Christians" upon God's ancient people!

This centurion had love so genuine and deep the Jews recognized it. He had shown his love by a wonderful act: he built them a synagogue of which they proudly told Jesus. Such love would produce greatest faith. Then building the synagoge showed his love for God. No one else in that day had done such a thing, and very few in all the ages have shown love to God by themselves building a house of worship. What wonder such love for God produced such faith in Christ! It is inseparable, such love from greatest faith.

We see, then, the interplay of humility, faith and love. All climbing together hand in hand to a transfiguration mount never before reached by even the disciples of Jesus. He had not found so deep humility, so warm love and so great faith in anyone before.

Paul is another example of wonderful interay of greatest spiritual qualities. We think him as the man of supreme faith in Christ. ut it was Paul who wrote the Psalm of the hristlike Disciples, Love, in 1 Corinthians 13, id he showed in himself such love, and like e centurion, he was the humblest of lowly sciples, meek and lowly of heart like His aster, and never forgetting he had been the rsecutor and chief of sinners. So also in ope, his ever recurring trinity in the spiritual e, he was greatest. And in courage and mpathy and every other Christian grace.

And all these lifted each other higher. Mually played upon each other. Love enlarged ith and faith ripened love. Christian charter is an arch in which every stone must be und and in full place or the whole arch is eak. The arch indeed is only as strong as e weakest stone in it.

Let us cease thinking that any Christian can ve one very spiritual quality developed and l the rest neglected. We mistakenly classify eat Bible charcters on simply one supreme uality. Abraham as the man of supreme ith, Moses the meekest man, Job the most tient, Joshua the most courageous, and aniel the supremely faithful. But Abraham as the Friend of God, his love as great as his ith, his patient waiting for a son worthy of b, and persistent seeking of the fulfillment the promise the acme of faithfulness like aniel. And who had greater faith, hope, tience, and all other qualities of godly character than Moses? His meekness came from the vision of faith of God's infinite glory.

The Christian adds to his faith virtue, and to virtue knowledge, and then self control, patience, godliness, love. He has the indwelling Holy Spirit whose fruits are nine-fold; he is blessed when he possesses eight graces of the soul, each bearing its particular result. Full rounded character alone is Christlike for He had all virtues in supreme measure. Horace Bushnell in his remarkable book, "Nature and the Supernatural," which even one noted liberal scholar says is by no means outgrown, and might have said that it is really discussing the most vital issues of our day, has its finest chapter on "Christ's Character Forbidding His Classification with Ordinary Men." He shows the wonderful balance of apparently opposite characteristics, sternness and gentleness, courage and meekness, mercy and conscientiousness, love and justice, and all the rest, and all at the loftiest and fullest standard in Christ Jesus.

One-sided character is really always weak even on its better side. It can appear strong only in contrast with its weak side, and not with any standard. And Satan ever finds the weakness and wrecks the soul there. The fortress of the soul must have no weak salient, and the aeroplane of Christian flight no crippled wing nor loose bolt or support. How wondrous the glory of the full rounded Christlike character!

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

Fortune in Misfortune.—Psalms 119:71

When Anthony Thorold published his "Presce of Christ" he stated in the preface: "In nding it out to the world the writer feels to parting from a dear and pleasant friend, no has solaced tedious months of sickness and ctivity now in God's great goodness over. nose months will hardly have been endured r nothing if some of the lessons learned in em and written here shall be of some avail comforting and instructing others." This tement is but one of thousands of similar port, all of them practical commentaries on s text, in which David thanks God for aftions, as Paul gloried in his tribulations.

If a boy were told how many hardships he would have to endure, how much self-denial he must practice, how often he would be disappointed in his eager hopes to manhood, and that all these seeming reverses would be the very means of making a man of him, he would most likely rebel against the prospect set before him; they would break him down, not build him up. Yet in the training school of divine grace we are made to learn misfortunes and then are taught that the very word contains our fortunes, as soon as we can drop the first syllable.

God proposes to crown, not the person who has spent his life in ease and pleasant delights, but the person who has endured hardness. He has arranged it so that food tastes best to a hungry person, and that rest is best relished

after hard work. Every success is bought at the price of suffering. As regards our spiritual life, God must cast us into the furnace of affliction and purge the dross of our conceits and self-will from us, before the new man can come forth in us that is renewed after His likeness.

The Passing World.—John 18:36

If there is no other world, there is no world here worth living for. Is it not the heavenly that gives reality to the earthly, that helps us rightly to estimate life's real value? Does it not take two worlds to complete the circle of being, and is not the present only a little arc in that endless circle?

How difficult it seems for some persons to realize that this world passeth away, but that the world kingdom of Christ endureth forever! His followers are pilgrims and strangers, seeking a better country, expecting the far more exceeding and eternal weight of glory that shall be revealed. Truly, the journey of life is only an episode before entering upon the great hereafter. Reaching the confines of the undiscovered country and crossing its threshold is a supreme moment, the climax of human destiny. Some regard the ornamentation of the chariot that carries us as the chief occupation of the traveler; but social betterment should always be secondary to soul betterment. The one is external; the other, eternal beauty of character. Earthly comforts and riches have not yet made men holier. All social service, intellectual culture, philanthropic endeavor, and love of the beautiful should center in Christ and become active through his indwelling. How we live is more important than how long we live or how happily. Seek first His everlasting kingdom, and all lesser good will be added.

He that saith he abideth in Him ought himself also to walk even as He walked.—1 John 2:6.

The three great devotional books since Apostolic times are Thomas A. Kempis' *Imitation of Christ,* Charles M. Sheldon's *In His Steps,* and James Stalker's *Imago Christi.* Studying these human guide books with the New Testament, we may walk as seeing Him who is invisible. In Christ, abstract truth is personified. We follow a person rather than a theory—not in mechanical, formal imitation of our Lord's life but as partakers of His divine nature, becoming so like Him as to be able to say, "To me to live is Christ."

What were Christ's first methods in seeking to save a lost world? Behold Him, working miracles to fill stomachs, unstopping deaf ears, touching blind eyes into vision, calling the dead to life. Was He not reaching the soul through the body, helping the mortal to behold the immortal? John the Baptist was a desert recluse, but Jesus came, eating and drinking with publicans and sinners. He accepted invitations to social festivities, reaching the people in a friendly way that He might unfold to them the fellowships of the higher and holier life. Every action, every step of our Lord's three years among men had a spiritual significance. The secular and religious were one with Him; serving men was serving God.

After His wonderful discourses previous to the Last Supper and immediately following that memorable Passover that was to be reproduced in all coming ages, Jesus, knowing that He came from God and was returning to God, that He was the King of kings, laid aside His outer garments and took a towel and basin, washing the feet of His disciples as an example of the ministry of service. Are we following in His footsteps, observing lowly, menial duties with a view to the promotion of the highest ideals? Are not many missionaries catching this spirit, when building hospitals and homes, institutions of learning, in connection with church building, teaching farming and the use of the inventions of civilization before cultivating the garden of the soul?

Kindly service breaks down the middle wall of partition between races, classes, labor and capital; the human heart responds to generous aid given by the followers of Christ.

Behold the great Master, after washing the feet of the disciples, climbing the hill of Calvary, stretching out His arms to a dying world, bursting open the gates of the tomb on the heavenward side, making a pathway of light for men through the valley, upward to the skies!

Is it not a high honor to walk with Him who was so great in His humanities, so infinite in His divinities, so glorious in His kingly triumphs? Shall we not go with Him all the way?

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PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

We are devoted to Christ because of His love for us, and our love to Him. This is the heart of the Gospel. With gratitude we may consider some blessings that flow to us from this relationship, as children, partners, fellow-workers. We are bound up in the same bundle of life with Christ. "Abide in me."

The Child of God

Matthew 17:24-27; 18:1-6.

The Pharisees believed they were children of God because they were descended from Abraham. Judas was one of them, but he was a son of the devil. Jesus warned the Jews not to be deceived by their blood relationship. The relationship in the Kingdom of God was spiritual. (Matt. 3:9.) (John 8:39.)

If we have the spirit of Christ we are the children of God. "If any man have not the spirit of Christ, he is none of His." "God is a spirit and they that worship Him must worship in spirit." How much more it is the spirit that determines our relationship with God, as "dear children"; "We have received the spirit of adoption whereby we cry, Abba, Father."

"The sons are free." The children are in the family of God. Who pay the "head tax"? Not citizens, but aliens. "If the Son shall make you free, then shall ye be free indeed." "Let us rejoice in the freedom wherewith Christ has made us free, and be no longer in bondage."

"He called to Him a little child and set him in the midst." "Of such is the Kingdom of God." This childlike spirit admits us into the Kingdom. This spirit is the way to promotion in the Kingdom. "Whosoever humbleth himself as a little child, the same is the greatest in the Kingdom." "Whoso shall receive such a little child in my name receiveth me." Let us study childhood.

"I'm the child of a *King*." Let us so walk. Some Christians live as though they were tramps, and orphans. Hold up your head and live like Jesus.

Yoked with Christ

Matthew 11:25-30.

Jesus does not ask us to draw the load alone. In plowing our row we may be yoked up with Christ; and He bears the hard end. He bore the hard end of suffering in Gethsemane and on Golgotha, the just for the unjust. He now is willing to bear a part of our burden, to make the yoke easy.

Many think that this invitation to take the yoke of Christ is an added and unnecessary toil; and they think they have enough of their own. So they bear all their load. The load must be pulled; but Jesus is willing to let us share His yoke, in the place of our own. That makes it easy. "My strength is made perfect in weakness."

Yoked with Christ we share His fellowship. It is better if need be to slave with Him, than work fruitlessly alone. But He shows us where best to work, and how best to do our work. Yoked with Him we will not waste our efforts. Life will be well spent, and in the companionship of the divine and heavenly.

"Learn of me." The disciples walked with Jesus for years; and they learned more than they could have learned otherwise in a lifetime. Christ will give us the truth in experience with Him, and make it a part of our very soul. Christ is the "wisdom of God and the power of God." "Oh Master, let me walk with Thee in lowly paths of service, free."

The toil of the world makes us tired, wears us out with friction and false excitement. Jesus makes good His promise, "Ye shall find rest unto your souls." How pleasant is rest for the body after labor! The rest of mind and heart and soul is inconceivably more blessed. We rest upon His promises. We rest in "the arms of His love." "Underneath are the everlasting arms." Finally we shall "rest from our labors; and our works shall follow us."

"What shall we have?" was Peter's query of Jesus. God's rewards are the best, and last the longest. Yoked with Christ, we find it profitable for this world and for the life thereafter. "He knoweth that we are dust." He sees the sparrow fall, and much more cares for us. "Everyone that hath left houses or brethren . . . for my name sake, shall receive a hundredfold and shall inherit eternal life." (Matt. 19:29.)

Allegiance to Christ

Luke 19:11-27.

"They supposed that the kingdom of God was immediately to appear." The disciples after the resurrection of Jesus asked Him,

"Lord, dost Thou at this time restore the kingdom to Israel?" Even the disciples could not get away from the belief that Christ would give them supremacy over Rome and all the world, establishing a temporal kingdom of Christ. They never seemed to understand the saying of Jesus, "The Kingdom of God is within you."

"A certain nobleman went into a far country." "After a long time the lord of those servants cometh." (Matt. 25:19.) The citizens said, "We will not have this man reign over us." Some on earth in Christian lands openly rebel against Christ, and commit all kinds of outrages. "These my enemies, bring hither and slay them before me." Criminals may escape justice on earth, but they cannot escape from God. The final reckoning will soon befall them.

This revolt deceived some among the servant. "Lord, here is thy pound, which I kept laid up in a napkin. Thou takest up that which thou layedst not down, and reapest that which thou didst not sow." This was bolshevism. It was rank folly, bringing loss and anger upon himself. If he had really feared the nobleman, he would have tried to increase the money, though not gladly. Some servants in the Church of Christ are thus ungrateful and insane.

"Take from him the pound." Man always loses what he does not use. If we do not use our muscle, it is diminished. If we do not cultivate our voice, we lose the power to sing. If we do not educate our powers of thought, we lose the ability to reason truly and effectively. If we fail to use our spiritual faculties, the soul shrinks and shrivels, and is petrified.

"Give unto him that hath the ten pounds." "Unto everyone that hath shall be given." He had used his pound to the best advantage, and he was most worthy of the trust, this stewardship. The money of a rich man increases his power to make more; and he can, if he wishes, grind down the poor. The brain of the mental giant gives him great power to increase his strength in the use of his mentality. A powerful personality gathers opportunities of service.

* * *

Men tell us sometimes there is no such thing as an atheist. There must be. There are some men to whom it is true that there is no God. They cannot see God, because they have no eye. They have only an abortive organ, atrophied by neglect.—*Henry Drummond.*

Fidelity to Trust

Matthew 25:14-30.

All do not receive the same ability. We are not born equal in our endowments, any more than in our body. Some inherit wealth and a strong constitution, while others are puny and die young. Some are endowed with a great mind, like Abraham Lincoln, while others are only morons or imbeciles. We are not responsible for what we inherit, the capital stock of life.

We all have at least one talent. The danger is greatest with the one-talent people. They are prone to think that it does not much matter, for they cannot do great things. Some even feel hard toward God, because He did not endow them more bountifully! In any case, wisdom is seen in the good use of what we have, the best possible use. It is for our profit, not God's.

If two talents gain other two, it is just as good business as when five talents gain another five. Often in life the man or woman with only two talents gains more than some others with five. That is a possibility that challenges the underendowed, the underprivileged. In the parable equal gain in proportion received equal reward. That is our task. Go to it.

The reward was for fidelity. "Well done, good and faithful servant." God appreciates faithfulness; and so does man. A business man will favor the clerk that can be depended upon to do his best, and always to be in his place. The employer has kindness in his heart for the faithful laborer, and he will watch for an opportunity to promote him. The Pastor of a Church delights in the faithful ones, and rewards them by giving them greater opportunities. God is mindful of His faithful children, small or great.

"Enter thou into the joy of the Lord." All else is "outer darkness." Faithful as fellow-workers with God, we shall share His joy throughout eternity, in the power and glory of "the endless life." Jesus says, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." "Be ye faithful unto death, and I will give you a crown of life." Praise the Lord.

* * *

"Hear the just law—the judgment of the skies—
He that hates truth shall be the dupe of lies."
—*Cowper.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

The sun dipped to the water-horizon. The mists and vapors paled it to a dimness which could be beheld by the human eye. Its copper-disc rested upon the far-off waves, ready to take a final plunge into the brazen sea. Just then, as the Harbinger of a Better Day, the ship passed, clear-cut across the disc, and stood outlines,—a tiny speck,—against the giant orb.

Chapter 35—The Ship of Hope

TWO YEARS later, six persons known to us were eating breakfast in a western coast city. It was to be an eventful day, for the time had come for Mr. and Mrs. Harold Goodwin to set sail for their mission field. Mr. and Mrs. Marshall were there to bid farewell to their daughter, Harold's father and mother had also come to be present at their departure.

It had been a long task to reconcile his parents to the proposed step. Why this young couple so talented and wealthy, with the goodwill of scores of friends, and all the opportunities of civilization about them, should prefer to leave these for a life of sacrifice among the low and immoral mixed races and heathen Indian, was a puzzle to them.

And then, if they were so bent upon mission work, why not give their services to some Mission Board to build up some form of Denominational religion? As they saw it, it was but an attempt at work which had no organic relationship, and must at last perish for lack of this affiliation. Harold had finally led them to see the freedom of true Christianity, that a single congregation could exist and spread its leaven even without overhead control or affiliated relationship; that Christ's kingdom was not a matter of centralized official authority, but an individual relationship between the believer and his Christ.

To a large extent, his parents had been led to this broader conception through a work which had been inaugurated at Metropolisville the previous year. Harold had organized a Gospel team along the lines of the one which had done such effective work in the neighborhood of Tropic. This, however, was directed to city work. He brought it to his own home city, and simultaneously meetings were held for a season at various halls and assembly rooms in strategic, unchurched points in the city. Finally, the teams were merged into one, and a great concentration meeting was held at a large hall near the center of the city. It incroached on no already organized ground, and attracted the attention of the unchurched populace. Crowds collected to hear the doctrine proclaimed. The message won many converts, and among them, Harold's parents joined the forces intent upon helping conserve the fruits of the victory. A great church was organized, with institutional features and religious services.

The ship had planned to sail at noon; but a delayed shipment of mining machinery from the east had compelled its being held, until late in the afternoon. Richard Orton, Percy Holland, Mary Lasker and Doris Dawson had, as anticipated, joined the expedition. They had already gone aboard along with others of the party selected to establish the mission work.

The time of parting came all too soon, and the ship swung out to sea. For several hours, it bore to the northwest to clear the harbor entrance; and then, out in the deep, it turned its course to the south. The four, with parental solicitude stood on a headland above the city, and watched the ship as it passed further and further away.

The sun dipped down to the water horizon. The mists and vapors paled it to a dimness which could be beheld by the human eyes. Its copper disk rested upon the far-off waves, ready to take a final plunge into the brazen sea. Just then, as a harbinger of a better day, the ship, bearing the loved hopes of the four bereaved watchers, passed clear-cut across the disk and stood out-lined,—a tiny speck, against the giant orb.

"See!" said Mr. Marshall, through his tears. "The ship of hope to a people whose sun has sunk in darkness and despair: the Ship against the Setting Sun, laden with the one antidote for Jungle Poison."

THE END

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

A Scientist's Frank Criticisms

OUR readers will perhaps recall our review of a book with the imposing title, *Creation by Evolution,* in the August number of the CHAMPION. We are not alone in our finding of faults and flaws in the book. A writer, evidently a scientist himself and a believer in evolution, has passed some keen strictures on the book in a review in the *Herald Tribune,* New York, which conducts a very able book review department.

His point is that the scientific savants who wrote the several chapters of the book in question have treated evolution with too much simplicity, have too lightly passed over the difficulties which the details present, and are too sweeping and dogmatic in their statements. Also, in order to placate the Fundamentalists, some of these scientists try to give the evolution theory a pleasant and even a religious coloring. It is represented, for example, as the *modus operandi* of a good and all-wise God. But the critic says that, when these scientists enter into such discussions, they are leaving their own field, that of science, and are invading the domain of theology, in which they are not specialists. On this score he pillories Sir Charles Sherrington, David Starr Jordan and J. Arthur Thomson. All of them pronounce judgment on theological subjects in just as dogmatic a way as they do on evolution.

And we may well add here that none of them even attempts to present a theodicy—that is, they do not even try to show that the theory of evolution, with its dogma of progress through the bloody struggle for existence, can be reconciled with the doctrine of a good, gracious, holy and redeeming God.

From the purely scientific viewpoint, our reviewer—who, by the way, is John Langdon-Davies—exposes some of the weak points in the articles of the learned writers of this book. Two botanists—Gager and Berry—contend for the "evolution of plants." When they do this, their critic protests as follows:

> . . . They are both of them appealing to the faith and not to the reason of their readers. Their subjects are of a nature so complicated and so difficult that, not only have their readers no basis for using their critical faculty, but hardly any of the other learned contributors to this volume possess any basis. We must accept them as hig priests because we are not specialists.

Then he expatiates in this incisive way o the specific point raised:

> For example, Professor Berry says: "Palæobot any—the science of the world's oldest plant age—has this advantage over all other methods c finding an answer to this question (the *how* o evolution): the student is dealing with origina documents in so far as they are preserved—th fossil plants—and he finds them in their actua order of succession."
>
> The reader must accept the statement that evo lution is "proved" by all that fossil botanists hav discovered; but if he happens to have read th works of the leading workers in this field, D. H Scott and A. C. Seward, for example, he will fin that, having long ago established, as far as th evidence permits, the general hypothesis of evo lution, the thing which really interests these me is the extreme difficulty of fitting the detaile facts into that theory. In a sense Professor Berr is of course justified in saying that "plants under went a gradual transformation from simplicity t complexity," which is enough to establish th probability of evolution in the unbiased but un critical layman's mind. But Professor Berr knows perfectly well that in detail the evidence i almost meaningless, that very highly organize forms occur almost at the beginning of things that nobody has succeeded in fixing the mai boughs to the tree of vegetable evolution; that th relations between seed-bearing and spore-bearin plants are quite hopelessly confused; that indee some botanists believe that vegetable life mus have come from the sea and been wiped ou completely and started again *de novo* severa times.
>
> This is indeed an example of the true cours of fundamentalism as far as science is concerned scientists are afraid to write about their difficul ties; they must, especially in a book like this pretend that all is clear and consecutive; and overruled by this necessity, they have to leav out all the truly exciting unsolved problems whic ought to be interesting to minds turned toward the future. There is every excuse for such con duct on the part of scientists because of the treat ment they get when they are honest; thus D. H Scott, who, being a learned scientist, is naturall a confirmed evolutionist, is taken up as a sort o minor prophet by the fundamentalist because h knows more about the inconsistencies of foss plants and speaks of them more plainly than an one else.

We think it worth while to reprint thes rather long-drawn statements, just to sho how effectively a frank scientist is able t puncture the *ipse dixits* of the "authorities" o evolution. A further statement is of the righ kind:

Again Professor Poulton, who writes here of butterflies and moths as evidence of evolution, must describe the most incredible cases of adaptation as if they were tantamount to a proof that evolution brought all changes about in a way obvious to the simplest mortal; whereas the truth is that, when faced with some of the more bizarre of insect adaptations, even Professor Poulton must sometimes feel that they are better explained as special creations by a deity with a macabre (Mirawber?) sense of humor than as the product of an orderly process of Darwinian evolution.

Of course, when Mr. Langdon-Davies adds that "the Fundamentalists could no more accept a Deity with a sense of humor than they could accept evolution," he is going out of his way to give them a "dab." For our part, we are inclined to think that most orthodox Christians, however serious, would be willing to admit that the Deity must have some sense of humor, or He would not have created certain grotesque animal forms, nor have given to man so large a bump of humor. As a rule, we find good Christians just as ready to laugh as anybody, only they want the fun to be of the right kind. Our reviewer is no friend of orthodox believers, but that makes his criticisms of the "boss" evolutionists all the more effective. If you read his statements over carefully, you will see that his admissions virtually cancel evolution, so that one might logically write after the theory, "Not proven."

Reviews of Recent Books

Revelation and Inspiration. By Benjamin Breckenridge Warfield, D.D. Oxford University Press, American Branch, 35 West 32nd St., New York, N. Y. $3.00.

We wish that we could give our readers an adequate conception of the value of this monumental work. The great subject of Biblical revelation and inspiration has never been set forth in a more capable and effective way. No one can doubt the scholarship of Dr. Warfield; no more can any one call in question his evangelical stalwartness. Thus the book is especially adapted for such a time as this when the Bible is undergoing so much of the critical X-ray process. Here scholarship is met by scholarship. With it all, Dr. Warfield plows deeper than do most of the negative critics, whose subjective views constantly color and cloud their judgment. All the crucial questions pertaining to the Bible as a God-given book are canvassed in this volume. No difficulties are evaded. The author was not afraid to look all truth squarely in the face.

Before his death Dr. Warfield made provision in his will for the publication in book form of his various articles in magazines and encyclopedias, and had named a competent committee to take charge of the work. This committee is a reassuring one—Drs. Ethelbert D. Warfield, William P. Armstrong and Casper Wistar Hodge. This is the first volume of the series. The rest are to follow in quick succession. Let us note briefly a part of the contents of this volume. It contains a biographical sketch of the author. Some of the chapter headings are as follows: "The Biblical Idea of Revelation;" "The Idea of Revelation and Theories of Revelation;" "The Biblical Idea of Inspiration;" "The Real Problem of Inspiration;" "God-Inspired Scripture;" "Inspiration and Criticism." A couple of appendices add much to the importance of the work. Surely every person who cares to be posted on Biblical themes will want to have this treatise in his library and read it.

John Bunyan: A Book for Boys and Girls. Edited by E. S. Buchanan. American Tract Society, 7 West 45th Street, New York. $1.25.

John Bunyan is known mostly for his two great allegories, *The Pilgrim's Progress* and *The Holy War*. His *Grace Abounding* is also well known. But not so many people know about his poetical gifts. Indeed, he was a poet of no mean ability. In this beautifully printed, bound and illustrated book his choicest poems have been collected by the editor, and are presented for the delight and edification of the boys and girls. We hope many of them will get the book and read it. Older people, too, will find the book of stimulating value. The poems have distinct merit as specimens of poetic literature; they have the three *r's* of true poetry—rhyme, rhythm and reason. The thought is never obscure. Of course, they are religious, but why should not the greatest theme in the world, namely, religion, be capable of poetical treatment and presentation? Are not many of the Psalms and hymns real poetry? Yes, here are poems that are worth while, because they deal effectively and esthetically with worth-while themes.

Light for Dark Days. Edited by William Hoste, B.A., and W. E. Vine, M.A. Morgan & Scott, Ltd., 25 Paternoster Buildings, London, E. C. 4, England. 1s. 6d.

These are days when the evangelical faith needs to be upheld and defended. Hence we

welcome this book, which has for its sub-title, "A Plea for Adherence to the Holy Scriptures." However, it is more than a "plea"—it is also an argument. The centrality of Christ is presented in a chapter by Russell Elliott. The sufficiency of the Word of God is upheld by W. E. Vine, who, some years ago, gave us the valuable book, *The Divine Inspiration of the Bible.* George Goodman writes an informing chapter on the church, and tells us what it is. William Hoste presents an essay on the sufficiency of Christ. There are other chapters dealing with vital themes, all of them well written and argued.

The Covenant Promise of the Father. By Thomas Payne, D.D. Marshall Brothers, Ltd., 24-25 Paternoster Row, London, E. C. 4, England. 1s. 6d.

In view of the meritorious and uplifting character of this book, we are not surprised to learn that it has sold up to the fourth edition and twenty-first thousand. The author deals with the eduement with power from God. He elucidates the Pentecostal anointing of the Holy Spirit, and points out the divinely appointed way by which great blessing may come to the church of Christ. The gifts of the Holy Spirit are many and diverse. He performs a special work in conversion, and continues His office after that event. The greatest need of the church today is the baptism of the Spirit. In twelve (including the "Conclusion") brilliant chapters the gifted author sets forth the various functions of the Holy Spirit. It might be called a popular treatise on Pneumatology.

Under Whose Wings. By Zenobia Bird. Biolo Book Room, 558 South Hope Street, Los Angeles, California. $1.75.

The publishers have written us that they believe we will like this story. They are correct in their judgment. If you like a truly worthwhile religious story, you will not only be pleased with this one, but will be helped and benefited by it. It is well constructed on general principles. It deals with love and marriage in a Christian way. The several romances woven consistently in the general plot are very beautiful and interesting. There is no reason why prayer should not be used in affairs of hymeneal love as well as in any other experiences of life. Surely marriage is a divine institution, and therefore has a large religious element in it. These stories are all of a pure character. There is nothing suggestive of pruriency in them. We have said "stories," but there is really only one story with several romances woven into the weft of its scheme.

On the Trunk of the Fallen Tree. By Earl T Favro. The Glad Tidings Publishing Company, Fort Wayne, Indiana.

We have here a little story which points a strong moral. It tells about a modernistic teacher who went to take charge of Bible classes in a certain New England school. But his teaching was not acceptable to some of his more advanced students, and so they opposed him, pointed out the weakness of his position and thus discomfited him. He was led to see the error of his ways, repented, and became a very acceptable preacher and teacher. Although there are some strained situations and some stilted conversations in the book, its lesson is a wholesome and needed one. If the victories had not been quite so quickly and easily won, we believe the moral would have been more effective.

The Religio-Scienec of the Great Pyramid. By Charles S. Knight, D.D. Christian Truth Publishers, San Jose, California. 50 cents.

In a scholarly way the author depicts the wonderful symbolism of the Great Pyramid of Gezeh. He also shows how it has been built on mathematical principles, and how it corresponds with advanced astronomical investigations. Its harmony with the teaching of the Old and New Testaments is remarkable, especially with that of the coming of Christ the Redeemer; so that we do not wonder at the author's conclusion that this marvelous piece of architecture has a deeply religious significance and has about it many of the marks of prophecy. There is much that is technical in the book, but it is worth mastering.

Bible Problems Fairly Met. By Rev. Grant Stroh Introduction by Dr. James M. Gray. The Bible Institute Colportage Association, 843 845 North Wells Street, Chicago, Ill. $1.25

From month to month the *Bible Institute Monthly* contains a department known as "Practical and Perplexing Questions," which is conducted by Mr. Stroh. Many of those articles have been assembled and classified, and are now published in this volume. It is surprising how adequately the difficulties of the Bible and the no less mysterious ways of providence can be removed and explained by a sane and competent expositor like the author of this useful handbook. Of course, not all real and apparent difficulties could be dealt with in one volume of ordinary size; but those that are treated are indeed "fairly met." Nobod

is abused or scoffed at because he has doubts and finds apparent discrepancies. Some very profound problems are handled. Here are several samples: "How and when did God originate?" "Who or what is God?" "If God is spirit does He fill all space?" It is a book of signal value and capability. Better send for it at once.

What is the True Church? By Arthur C. Zepp. Modern Theses Company, 1410 North La Salle Street, Chicago, Ill.

A book like this puzzles us. Its author is critical and controversial throughout, and yet he deprecates controversy. He does not believe in Fundamentalism or Modernism, and so we hardly know just how to classify him. With might and main he upholds spiritual Christianity, and at the same time he is quite censorious of many other Christians. He advocates love and kindness, but uses some quite caustic terms in pointing out the faults of certain errorists. We agree with him in holding that the invisible church is the true church; yet an invisible church that remains invisible and does not embody itself in a visible organization will not be an effective force in evangelizing the world. The author emphasizes the cross and the atonement, but does not make clear the proposition in what the doctrine consists.

Volkskirche als Organismus. By Dr. Erich Stange. Published by C. Ludwig Ungelenk, Dresden, Germany. Paper, 2 marks.

This is a most fascinating booklet on a very practical subject. All through its pages we sense the author's impassioned plea for real Christianity, for honesty in religion. By perusing these pages one gathers that the religious life in Germany is at a low ebb. The spiritual thermometer registers an atmosphere of religious indifference. Many of the problems Dr. Stange deals with are common with other nominally Christian countries. Some of the high spots in this little book touch upon the dangers of over-organization in the church, the fallacy of dealing with all men as truly regenerated Christians and the evil of confirming children just for the sake of a form. His contention is that some children of about fourteen years of age are not mature enough to assume an obligation the full consequence of which they have not yet thoroughly understood. He suggests a continuation of religious instruction until the catechumens have reached a mental and spiritual ripeness for confirmation. Pastors will receive a new impetus and stimulus in reading this practical treatise.—*E. W. Hammer.*

Theozentrische Theologie. Eine Untersuchung zur Dogmatischen Prinzipienlehre. Part II, second edition. By Dr. Erich Schaeder. A. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Paper, 11.50 marks; cloth, 14 marks.

This is the second volume of a like-named book which we reviewed some time ago. However, as the author has definitely pointed out, his book, *Geistproblem der Theologie*, forms the intermediary and introductory volume between Part I and Part II of *Theozentrische Theologie*. The book before us is not light reading. It requires the closest attention in order to follow the author's abstract thinking. It is a dogmatic work in which the author corrects misinterpretations of his former volume and displays the brilliancy of his indepenent thought.

There are three main divisions with several subdivisions in each main division. They are: I. Introduction; II. The Revelation of God; III. God and Faith. In the Introduction this very illucidating statement informs us of the author's intention: "For the theologian who really deserves the name, the living God must always be the continually controlling center of his search for truth, the first and last intent of his work. Thus all theology is necessarily theocentric." Schaeder has succeeded in carrying out his intention.

A few statements as found in this book will indicate the positive position of this learned theologian. In speaking of justifying faith he has occasion to say: "Faith is the sinner's looking away from himself; it is looking on Christ." In speaking of faith as the point at which theology begins, he says: "In faith one receives God in His revelation. And faith knows that it is so." Further on in the same section we read: "Theology desires to grasp God in his vital operative relation to all reality, including ourselves."

Schaeder is opposed to any attempt to intermingle theology and the history of religion in the hope that by this presumption the absolute spirit of God may be found. In referring to the consequential effect of Buddhism in this connection, he says: "Is it possible that he who knows God, *i.e.* the Creator and Lord of all world-reality, can find a greater remoteness from all divine truth than is found in this so-called religious form of life? The most profound relations in religiousness are dissolved

in Buddhism. There is not a more godless religion."

Schaeder has produced a very valuable contribution to the department of dogmatics. The interested student will find sufficient thought-provoking material in it. — *E. W. Hammer.*

When the Song of the Lord Began and Other Sermons. By William Edward Biederwolf. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Cloth bound, 75 cents; paper bound, 25 cents.

Of course, you would know beforehand that any sermons by Dr. Biederwolf are stirring, interesting and eminently spiritual, with never a false note to mar their evangelical character. The title of the first sermon, which also gives part of the title to the book, is based on 2 Chron. 29:27: "And when the burnt offering began, the song of the Lord began also." This text is developed according to its sacred symbolism, and is applied to the redeeming sacrifice of Christ on the cross, which has brought the song of rejoicing into the world. The rest of the sermons of this collection are all Christocentric, however varied they may be in theme. We call attention to one fine feature, among many others, of Dr. Biederwolf's sermons: he culls his illustrations from many sources, showing that he does wide reading. For illustrative material he draws on the classics, on mythology, on science, on history, on Christian experience, and especially on Biblical incidents. There are eleven sermons in the collection, some of whose suggestive titles are as follows: "The Hole in the Wall," "Back to Bethel," "Bringing Back the King," "A Condemning Question," "Turned into Another Man."

The Coming Kingdom: The Goal of Prophecy. By I. R. Dean, M.A. Approved-Books Store, Philadelphia School of the Bible, 1721-27 Spring Garden Street, Philadelphia, Pa. $1.60.

Seven days before the gifted and devoted author passed into the eternal world, he completed the manuscript of this book. It is the result of forty years of Bible study and other intense research. Professor Dean was a university graduate, passed through a number of years of real intellectual skepticism, and then was truly converted, so that he became an outstanding winner of souls. He specialized on the millennium and the second coming of Christ, but without neglecting other important parts of Holy Writ. He was a thoroughgoing believer in the infallible inspiration of th Bible. While we do not feel competent to pro nounce a judgment on some of his interpreta tions of prophecy, we certainly can assure ou readers that everything he wrote on the sub ject is worthy of the most careful considera tion. He believed in the near return of th Lord, but in his introduction he makes thes wise statements: "I am frank to confess tha I do not know when the Lord is coming, o when Israel is going to re-establish their na tion, or any other event of prophecy that i future. I only know that whatever God ha promised He will surely fulfil." All of u will sign this on the dotted line. Our friend Dr. Arthur I. Brown, has written a gracefu Foreword for the book.

Additional Book Notes

Although Dr. Edwin M. Poteat is an advo cate of evolution and trains with the Modern ists, yet in his recent book, *The Scandal of th Cross,* he comes very near upholding the or thodox doctrine of the atonement, and de clares it to be essential to the Christian faith The present furore to regard Christianity a merely a suave and kindly "way of life" ac cording to the sermon on the mount, is no adequate, Dr. Poteat declares. His book, how ever, does not please Professor Shirley Jackso Case, of the Divinity School of Chicago Uni versity, who, in a review, expresses the viev that the book is really behind the times. O course, you would expect such a criticism t emanate from such a source. Dr. Case think that the doctrine of the cross is not consisten with this "age of scientific thinking." W believe that Dr. Poteat is right and Dr. Cas wrong; but we cannot see how the forme can advocate evolution and yet hold to th Biblical doctrine of the substitutional atone ment. Did such a beneficent doctrine come u through the gory struggle for existence Never! no, never!

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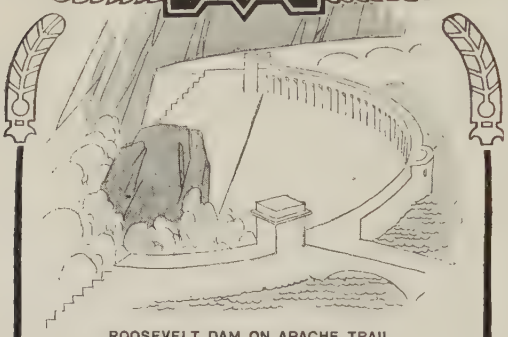

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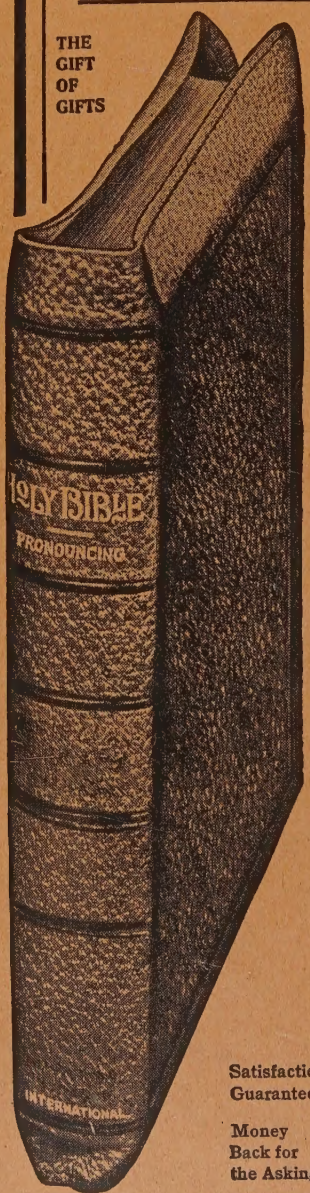

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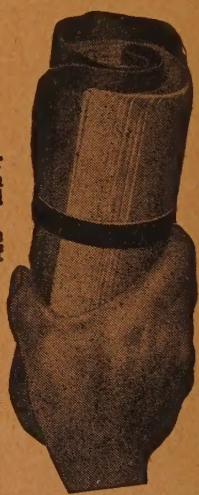

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